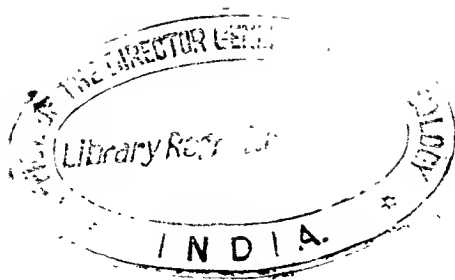


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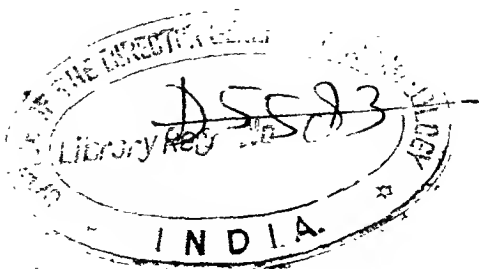
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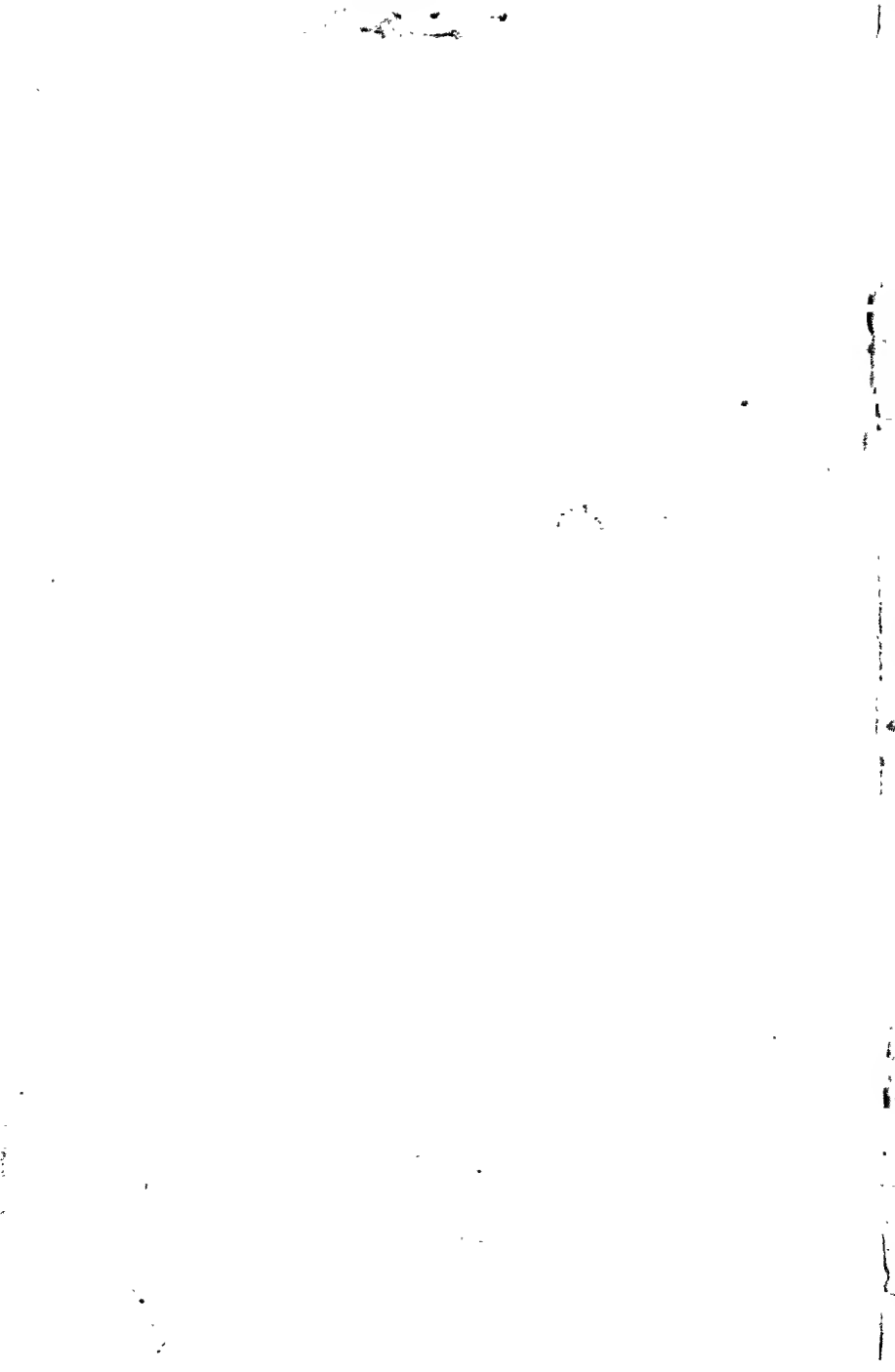
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HAND-BOOK
OF
CHINESE BUDDHISM.





HAND-BOOK

OF

CHINESE BUDDHISM

BEING

A SANSKRIT-CHINESE DICTIONARY

12641 WITH

VOCABULARIES OF BUDDHIST TERMS

in Pali, Singhalese, Siamese, Burmese, Tibetan, Mongolian and Japanese

BY

ERNEST J. EITEL, M. A., PH. D. (TUBING.)

Inspector of Schools, Hong'ong

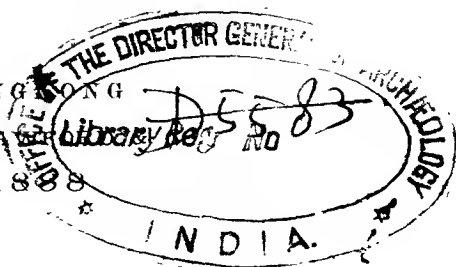
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Eit SECOND EDITION

REVISED AND ENLARGED

HONG KONG
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ALMÆ MATRIS
ACADEMIÆ TUBINGENSIS
SENATUI CLARISSIMO

OPUSCULUM HOC PRO
SUMMÆ REVERENTIAE
Animique Gratissimi Testimonio

HUMILITER DEDICAT

AUCTOR





PREFACE TO THE SECOND EDITION.

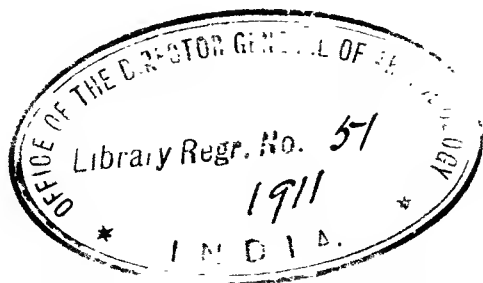
After an interval of more than fifteen years, the publishers called for a new edition to satisfy a small continuous demand.

The whole of the 1547 articles contained in the first edition have accordingly been re-written with a view to condense as well as to correct the subject matter of the book, in order to admit of an addition of 577 new articles without materially increasing the bulk of the volume or omitting any point of interest. The literature, the biography, and the philosophy of Chinese and Tibetan Buddhism have been specially laid under contribution to extend the usefulness of this Handbook, whilst the substitution of a Japanese Vocabulary in place of the former Chinese Index now makes the book a guide to the understanding of Japanese as well as Chinese Buddhism.

The author has freely used whatever recent works of reference were at his command, but he desires specially to acknowledge the help derived from Bunyiu Nanjio's Catalogue of the Buddhist Tripitaka (Oxford, 1883) and the courteous assistance of the Rev. J. L. Gordon, M.D. who furnished the materials of the above mentioned Japanese Vocabulary.

Hongkong, March, 1888.

E. J. E.





PREFACE TO THE FIRST EDITION.

No apology is needed for the appearance of this little book, though it is the first attempt of its kind. The student of Chinese religious literature finds himself at almost every step hampered by the continual recurrence of Sanskrit and other foreign terms embedded in the text, generally without a word of explanation. These form a series of vexatious riddles for a clue to which one has to go beyond the range of a Chinese library. This is especially the case with Buddhist works, many of which are simply translations from Sanskrit or Pāli or Tibetan originals. Hence arises the need of a Dictionary like the present which aims at smoothing the pathway to an understanding of Buddhism and of native religions influenced by it. That this is a real want is proved by the cordial response with which the announcement of this publication has been received.

No doubt the present volume has many defects and omissions, but the author feels confident that it will enable any one who has acquired an ordinary acquaintance with the Chinese language, to read and understand all the popular Buddhist classics, from the study of which Missionaries and others have been deterred by the inability of Chinese Pundits to give any assistance in that direction.

The author has not confined himself to the results of his own investigations, but has freely drawn upon all books within his reach from which information upon these topics could be gleaned. It is consequently his pleasant duty to acknowledge the help thus derived. He begs, in the first instance, to give the most cordial thanks to the venerable Nestor of

Chinese Sanskrit studies, STANISLAS JULIEN, whose most valuable works have been—with the exception of Chinese texts—the principal source of reference and freely resorted to on all occasions. The author is similarly indebted to the works of the lamented E. BURNOUF, whose premature death has been a great loss to the students of Buddhism. To these names he must add that of C. F. KOEPPEL, whose masterly exposition of the whole system of Buddhism has greatly assisted the present writer to understand many intricate details of its Chinese development.

The running title “Sanskrit Chinese Dictionary” is to be understood *cum grano salis*. A comparatively small number of other terms—chiefly referring to topographical subjects—have been inserted in the same list, because they occur in Chinese texts mixed up with Sanskrit terms, but are not sufficiently numerous to justify a separate alphabetical list.

As regards the Sanskrit and Pāli terms given in the book, the author has in almost every instance the excellent authority of Julien and Burnouf to fall back upon. The orthography employed in the transliteration of Sanskrit and Pāli is not that generally adopted by English scholars, but the French orthography of Julien and Burnouf is retained, because it is to the works of these two Savants that every student of Chinese Buddhism will constantly refer. Theirs are works which cannot be dispensed with and will not easily be superseded. On the other hand, he has not slavishly followed their spelling, but has substituted *s'* for the peculiarly French *ç* and likewise *u* for *ou*. No pronunciation is given for the Chinese renderings of Indian terms, as any such attempt, besides unduly swelling the bulk of the book, would have been comparatively useless; for the modern systems of pronunciation—dialectically different in the different parts of China—deviate considerably from the mode of pronunciation which was in vogue when the respective Chinese equivalents for Sanskrit and Pāli terms were invented. To the language then spoken in China no modern Chinese dialect comes nearer in sound than the very Sanskrit or Pāli forms themselves.

In translating the Chinese explanations of Sanskrit phrases, the author has aimed at verbal exactitude. Where the Chinese explanation is ambiguous, he did not substitute a clearer form of expression, considering it important to preserve the exact manner in which Chinese Buddhists, more than a thousand years before European Scholars had discovered Sanskrit, understood and explained Sanskrit phraseology.

When speaking of the founder of Buddhism, the term S'ākyamuni has been employed in accordance with Chinese usage, which prefers this

title to that of Gautama. As the famous Chinese travellers Fah-hien and Huen-tsang had to be referred to very frequently, the Chinese symbols 法顯 and 玄奘 (see Mahâyâna dêva and Mokchadêva) for their names have been omitted for the sake of brevity.

With regard to the frequently recurring measures of distance, it ought to be understood that the value of a Chinese *li* has been differently computed in different periods of time, but it will be safe to count one Chinese *li* as equal to 329 French metres or about one-sixth of an English mile.

Hongkong, February 1st, 1870.

E. J. EITEL.



A SANSKRIT-CHINESE DICTIONARY.

A

ABABA or HAHAVA 阿波波

The fourth of the eight cold hells peculiar to Northern Buddhism. The beings imprisoned there cannot produce any articulate sound but this one, Ababa, their tongues being frozen.

ABHÂSVARA (Pâli. Abhassara) lit. all brightness (â-bhâsvara)

阿婆嚩羅 explained by **光音** lit. light and sound (â-bhâ-svarâ) or by **極光淨** lit. extreme light and purity. The sixth of the eighteen celestial worlds called Brahmâlôkas.

ABHÂSVARAS (Pâli. Abhassaras. Tib. Od-gsal) lit. those whose nature is brightness, â-bhâsvaras,

阿婆嚩羅庶 or **阿會**
亘修天 or **阿陂亘羞**
天 explained by **光音天**
lit. dévas of light and sound (â-bhâ-svara). The inhabitants of the third of the three celestial regions which form the second Dhyâna.

ABHAYA 無畏 lit. fearless, an epithet given to every Buddha.**ABHAYAGIRI 無畏山** lit.

mount Fearless. A mountain on Ceylon with an ancient monastery in which Fa-hien (A. D. 400) found 5,000 priests.

ABHAYAGIRI VÂSINAH 阿跋

邪祇釐住部 explained by
無畏山住部 lit. school of dwellers on mount Fearless, or by
苾山部 lit. school of the wooded mount, or by **蜜林部**
lit. school of the secret forest, A schismatic philosophical School, a branch of the Sthâvirâh School. The adherents of this School called themselves disciples of Kâtyâyana and studied the doctrines of both the small and great conveyance (v. Triyâna).

ABHAYÂMDADA 施無畏者

lit. he who procures removal of of fear. A standing epithet of Kwan-yin (v. Avalokitês'vara.)

ABHIDHARMA (Pâli. Abhidhana.

Singh. Abhidhamma. Tib. Tchos non pa) **阿毗達磨** or
阿鼻達磨 or **阿毗曇**

explained by **傳** lit. tradition, or by **勝法** lit. overcoming the law or conquering law, or by **無比法** lit. peerless law. Buddhaghôsa defines Abhidharma as that law (dharma) which goes beyond (abhi) the law, i.e. by-law.

ABHIDHARMA PĪṬAKA 論藏

lit. the collection of discourses. One of the three divisions of the Buddhist canon (v. Tripiṭaka) comprehending all philosophical works. Its first compilation is ascribed to Mahâkas'yaṇa, but it does not as a whole belong to the primitive period of Buddhism. This section of the Chinese canon is subdivided into 1. **大乘論** or the Abhidharma of the Mahâyana School, 2. **小乘論** or the Abhidharma of the Hinâyana School, and 3. **宋元續入藏諸論** or the discourses included in the canon during the Sung and Yuen dynasties (A.D. 960—1368).

ABHIDHARMA DHARMA SKANDHA PĀDA S'ÂSTRA **阿毗達磨法蘊足論** A philosophical work by Maudgal-yâna.

ABHIDHARMA DJÑĀNA PRAS-THĀNA S'ÂSTRA **阿毗達磨法智論** or **阿毗曇八犍度論** A philosophical

work ascribed to Kâtyâyana.

ABHIDHARMA HRIDAYA S'ÂSTRA **阿毗曇磨心論**

A philosophical work by Upadjiṭa.

ABHIDHARMA KÔCHA KARAKÂ S'ÂSTRA **阿毗達磨俱舍論** or **俱舍電論**

A work by Saṅghabhadra.

ABHIDHARMA KÔCHA S'ÂSTRA **阿毗達磨俱舍論**

A tract by Vasubandhu refuting the doctrines of the Vibhâṣa School.

ABHIDHARMÂMRITA S'ÂSTRA **阿毗達磨甘露味論**

A philosophical work by Ghosha.

ABHIDHARMA PRAKARAṆA PĀDA S'ÂSTRA **衆事分阿毗達磨論** A philosophical treatise by Vasumitra.

ABHIDHARMA PRAKARAṆA S'ÂSANA S'ÂSTRA **顯宗論** A philosophical treatise by Sanghabhadra.

ABHIDHARMA PRAKÂS'A SÂDHANA S'ÂSTRA **阿毗達磨明證論** A philosophical work, attributed to Is'vara.

ABHIDHARMA S'ÂSTRA **對法論** A philosophical work by Vasubandhu.

ABHIDHARMÂVATARA S'ÂSTRA **入阿毗達磨論** A philosophical work by Ārya

Skandbaratna.

ABHIDHARMA MAHÂVIBHÂC-
HÂ S'ÂSTRA 阿毗達磨

毗婆沙論 A work consisting of 100,000 stanzas, the compilation of which is ascribed to the five hundred Arhats supposed to have formed the synod convoked by king Kanichka.

ABHIDHARMA VIDJÑÂNA KÂ-
YA PÂDA S'ÂSTRA 阿毗

達磨識身足論 A dialectical treatise, denying the existence of both *ego* and *non-ego*, by Dêvas'arma.

ABHIDJÑÂ or CHADABHIDJÑ-
AS (Pali. Abbinna. Singh. Abhig-
nyâwa) 六通 or 六神通

Six supernatural talents, which S'âkyamuni acquired in the night before he became Buddha, and which every Arhat takes possession of by means of the fourth degree of Dbyâna. Most Chinese texts reckon six such talents, while the Singhalese know only five. Sometimes however only five are mentioned. Particulars see under Divyatchakchus, Divyas'rôtra, Riddhisâkchâtakriyâ, Purvâni-vasânusmriti djñâna, Paratchitta-djñâna and As'ravakchaya.

ABHIRATI 歡喜國 lit. king-
dom of joy. A fabulous realm situated East of our universe, the sphere of two Buddhas, Akchôb-
hya and Mêrukûta.

ABHISHEKAIR 啞撒釋該而

An exclamation ('consecrate me by sprinkling') addressed in prayers to Tathâgatas.

ABHYUTGATA RÂDJA 大高王

lit. the great august monarch. Name of the Kalpa in the course of which Subha vyâha is to be re-born as a Buddha.

ABÎDA v. AMITÂBHA.

ABRAHMA TCHARIYÂ VERA-

MANÎ 不婬慾 lit. no debauchery. The third of the ten rules for novices (v. S'ikchâpada), enjoining abstinence from violation of the vow of chastity with the following clause, 'lay-men ought to abstain at least from fornication, ecclesiastics from all sexual intercourse.'

ACHTÂU VIMÔKCHAS. See under Vimôkcha.

ÂCHÂDHA 頽沙茶 The first month of summer, corresponding to the time from the 16th day of the 4th Chinese moon to the 15th day of the 5th moon.

ACHTA BUDDHAKA NÂMA MA-
HÂYÂNA SÛTRA 佛說八部

名經 Title of a book.

ACHTA DAS'Â KÂS'A S'ÂSTRA

十八空論 Title of a book by Nâgârdjana, introduced in China by Paramârtba, A. D. 557-689.

ACIṬṬA DAS'A NIKĀYA S'ĀS-
TRA 十八陪論 Title of
a book.

ACHṬA DAS'A NĀRAKA SŪTRA
佛說十八泥犁經
Title of a book.

ACHṬA MAṆḌALAKA SŪTRA
大乘八大曼拏羅經
Title of a book.

ACHṬA SĀHASRIKĀ PRADJÑĀ
PARAMITĀ SŪTRA 聖八千
頌般若波羅蜜多一
百八名真實 Title of a
book.

ADBHUTA DHARMA 阿浮達
摩 explained by 未曾有 lit.
what never took place before, i.e.
marvels. A section of Buddhist
literature comprising books on
miraculous events.

ADHIMĀTRA KĀRUṆIKA 大悲
lit. great mercy. One of the Ma-
hābrahmānas who appeared from
the South East to worship Ma-
hābhidyā dñānā bhibhū.

ADHIMUKTI (Pāli. Adhimutti.
Tib. Mos-pa) lit. attention, 阿
提目多 or 阿地目帝
or 阿提目多伽 explained
by 善思惟 lit. pious thought-
fulness; as an example of which
is mentioned the lighting of a
lamp fed with the oil of three
flowers (Sandal, Sôma and Teh-

ampaka) and the placing this lamp
before the images of the Triratna.
According to Singhalese and Ti-
betan sources, the meaning of ad-
himukti is inclination of the will.
In the Lalitavistara (q. v.) its
meaning seems to be 'intel-
ligence.' Burnouf translates it
sometimes by 'confidence.'

ADHYĀTMA VIDYĀ 內明 lit.
the esoteric luminary. One of
the 五明 Pantcha Vidya S'ās-
tras (q. v.).

ADINNĀDĀNĀ VĒRAMANĪ 不
偷盜 lit. abstinence from theft
and rohhery. See Sikchāpada.

ADJĀTAS'ATRU (Pāli. Adjātasat-
tu. Singh. Aja'sat. Tib. MassKjess
dGra) or Kchemadars'in 阿闍
多設咄路 or 阿闍世王
explained by 未生怨 lit. an
enemy before he was born, or no
enmity in the heart, or (as the
Tibetans explain it) 'not creating
himself any enemies.' A king
of Magadha, son of king Bimhi-
sāra, originally one of S'ākya-
muni's most formidable oppon-
ents. Converted to Buddhism,
he became famous for his libera-
lity in almsgiving. He died 24
years after S'ākyamuni (about
519 B. Ch.). His son and suc-
cessor was Udayi. There is a
daughter of Adjātas'atru men-
tioned under the name 阿術
達 Asuddharda. According to a

Tibetan legend, an infant son of Adjâtas'atru was kidnapped, exposed at the roadside and finally made king of Tibet under the name Njakritsanpo (研乞噶贊普). The Mongols call the latter Sseger Ssandalitu or Kûsûhu schiretu.

ADJÂTAS'ATRU KAUKRITTYA
VINODANA MAHÂYÂNA SÛ-

TRA 佛說阿闍世王經
Title of a book.

ADJITA (Pali. Adjita. Singh. Ajita)

阿逸多 or 阿耆多
or 阿底多 or 阿制多
explained by 無能勝 lit. invincible. A title which S'ākya-muni gave to Māitrēya, and which is now the standing epithet of the latter.

ADJITA KÊS'A KAMBALA (Pali. Adjita Kesa Kambali. Singh. Ajitā Kāsa Kambala) lit. the invincible one, who wears his hair for a covering 阿耆多
舍欽婆羅 One of the six Tirthyas, the head of a brahminical ascetic sect, whose favourite dogma was the impermanency, the continuous self-destruction and consequent unreality of all things.

ÂDJÎNÂTA KÂUṆḌINYA or ÂDJÎNÂNA KÂUṆḌINYA (Tib. Koun ches Kāuṇḍinya) 阿若

橋陳如 explained as an automaton (阿若 Adjāna) of the Kāuṇḍinya (橋陳如) family. A famous disciple of S'ākya-muni, more commonly quoted as Kāuṇḍinya (q. v.).

ADJITAVATÎ v. HIRANYAVATÎ.
ADYÂCHAYA SANTCHODA SÛ-

TRA 發覺淨心經
Title of a book.

ÂGAMA 阿伽摩 or 阿笈摩

explained by 無比法 lit. peerless law, or by 教法 lit. system of teaching. A section of Buddhist literature unknown to Nepalese Buddhism. Like the Sinhalese, the Chinese Buddhists divide the Sûtras of the small conveyance-school (v. Hinayāna) into the following four classes

(四舍). (1.) Dīrghāgamas (Singh. dīgha nikayo or dik sangi) 長阿舍 long āgamas; compilations treating on cosmogony. (2.) Madhyamāgamas (Singh. majjhima nikayo or medun sangi) 中阿舍 lit. middling āgamas; works on metaphysics. (3.) Samyuktāgamas (Singh. sanyutta nikayo or sanyut sangi) 雜阿舍 lit. mixed āgamas; treatises on ecstatic contemplation. (4.) Ekōttarāgamas (Singh. anguttara nikayo or angotra sangi) 增一阿舍

lit. numerical âgamas; general compilations, the subject matter being arranged numerically.

AGNI or AKNI 阿耆尼

Name of a kingdom in Central Asia, situated to the North of lake Lop.

AGNI DHÂTU SAMÂDHI 火界

定 the contemplation of the world on fire, a degree of ecstatic contemplation (v. Samâdhi.)

AGNIVÂS'ÂYANA (Pâli. Aggives-sâyana) v. DÎRĠHANAKHA.

AGRA PRADÎPA DHÂRAÑÎ 東方

最勝燈王神咒經
Title of a book.

AGURU (Beng. Agur. Arab. Ayalugi. Pers. Ayalur chee or Oud Hindee. Tib. Akaru) literally not heavy 惡揭嚕 explained by 沉水香 lit. perfume immersed in water. Agallochum or lignum Aloes, the decayed root of the Aquilaria agallocha. The Ahalim or Ahaloth of the Hebrews.

AGURU SÛTRA 阿鳩留經
Title of a book.

AHAHA or HAHAVA 嘔戾戾

The fifth of the eight cold hells (unknown to Southern Buddhism), so called because the cold is there so intense that the damned spirits cannot stir nor speak, whilst the cold air, passing through their throats, produces a

sound like Ahaha.

ÂHARA ÂHARA MAMÂYUḤ

SANTÂRAṆI 啞曷囉啞

曷囉馬麻嚕由而傘

塔囉尼 An exclamation ('give

me, give me, old age, oh protector') addressed in prayers to Tathâgatas.

AHIKCHÊTRA or AHIKHATRA

阿醯掣恒羅 An ancient

city and kingdom in Central India, on the northern bank of the Kâlinadi, north of Pañchâla (the present Dnab).

AHÔRÂTRA 一日一夜

lit. one day and one night. A divi-
sion of time.

AIS'VARIKAS 阿說羅部

A theistic School of Nepaul, which set up Adi Buddha as a supreme divinity. It never found any followers in China.

AKANICHṬHA (Pâli. Akanistaka.

Tib. Og min) 阿迦尼瑟吒

or 阿迦尼吒 explained by

究色竟 lit. the final limits

of the world of desire. The last of the eighteen Brahmâlôkas, called Akanis'ta i. e. the highest.

Originally only sixteen Brahmâlôkas were known. Northern Buddhism added two, which are

called 福生 happy birth and

福愛 happy love. Singalese

Buddhists count only sixteen.

AKANICHṬHAS 色究竟天

The dēvas inhabiting the final limits of the world of desire. The inhabitants of the ninth and last region of the fourth Dhyāna, appropriately called 'the highest ones.'

ÂKÂS'AGARBHA SŪTRA 虛

空孕菩薩經 Title of a book, translated by Djñānagupta, A. D. 587.

ÂKÂS'AGARBHA BODHISATVA DHÂRÂṆI SŪTRA 虛空

藏菩薩神咒經 Title of a book, translated by Dharmamitra, A. D. 420—479.

ÂKÂS'A PRATICHṬHITA

虛空住 lit. dwelling in empty space. A fabulous Buddha living somewhere to the South of our universe. He was at a former time the fifth son of Mahābhīdja dñānā bhibhū.

AKCHARAMATI NIRDÊS'A NÂMA MAHÂYANA SŪTRA 阿

差末菩薩經 Title of a book.

AKCHAYAMATI 無盡意菩

薩 lit. the Bodhisattva of exhaustless meaning. A fictitious being to whom S'ākyamuni addressed a series of remarks about Avalokitês'vara.

AKCHAYAMATI PARIPRITCHTCH'Â 無盡慧菩薩會

Title of a book, translated by Bodhirutchi, A. D. 618—907.

AKCHÔBHYA (Tib. Hkhrougs pa)

阿芻鞞耶. or 阿閼婆 or 阿閼 explained by 無動

lit. motionless. 1. A numeral term equal to 1 followed by 17 ciphers. 2. A fabulous Buddha mentioned as a contemporary of S'ākyamuni and said to reside in a realm called Abhirati. See also under Djñānākara.

AKCHÔBHYASYA TATHÂGATASYA MAHÂYÂNA SŪTRA

阿閼佛國經 Title of a book.

AKINTCHAVYÂYATANA 無所

有處定 lit. contemplation of a state of having absolutely nothing. A degree of ecstatic meditation (定). See Samādhi.

AKLÊS'A (Tib. Non mongs med)

無濁 lit. without corruption. A cognomen of Asita.

ALNI or ARNI 阿利尼

Name of a kingdom, which formed part of ancient Tokharā, situated near to the sources of the Oxus, to the North of Munkan.

ÂMALAKA or ÂMALAKARKA

阿摩落果 or 阿摩落伽果 explained by 寶瓶 lit. precious vase. The fruit of the Phyllanthus emblica or the Mirobolana emblica, used as a medicine.

AMITÂBHA (variations of the same

name are Amita, Abida, Amit-
āya, Amitāyus, Amitarus'i. Tib.
Od dPag med or Hopamé) 阿
彌陀婆耶 or 阿彌
陀 or 彌陀 or 大彌陀
explained by 無量壽 lit.
boundless age. This explanation
rests on a misconception of the
original meaning of Amitābha
i.e. boundless light, but the latter
idea is preserved in one of the
many titles of this fabulous Bud-
dha 無量光明 lit. bound-
less light. Other titles are 放大
光明 lit. diffusing great light,
西天教主 lit. sovereign tea-
cher of the Western Heaven, 西
方接引 lit. guide to the West,
大慈大悲 lit. great mercy
and sympathy, 本師和尚 lit.
original teacher Upādhyāya, 法
界藏身 lit. embodiment of the
sphere of the law. As the deriva-
tion of the term itself suggests,
Amita was originally conceived
of as impersonal, as the ideal of
boundless light. Considering also
the mention made of his name
in a list of one thousand fictitious
Buddhas which reminds one of
the thousand Zarathustras of the
Persians, and which was pro-
pagated by the Mahāyāna-school
(about 300 A.D.), it is but natural,
in the absence of authentic infor-

mation as to the origin of this
dogma, to suppose that it may
have been originated by Persian
or Manichæan ideas influencing
the Buddhism of Cashmere and
Nepaul. For it must have been
from one of these countries that
the dogma of Amita reached
China, when a priest from Tok-
hara brought (147 A. D.) the
first Amitābha Sūtra to China.
It is remarkable that the Chi-
nese travellers Fa-hien and Hi-
uen-tsang omit all mention of it.
Southern Buddhism knows no
Amita, neither are there any tra-
ces of a Brahminical or Vêdic or-
igin of this doctrine. The most
ancient Sūtras brought to China
make no mention of it, and the
first that alludes to Amita, the
Amitāyus Sūtra, translated A. D.
148—170, was, like others of the
same class, already lost when the
well-known catalogue K'ai-yuen-
lu was compiled, A.D. 730. When
the so-called Lotus-school or
Pure-land-school 蓮花宗 or
淨土宗 began to flourish, and
the peculiarly poetic tenets of
this school, referring to a paradise
in the West, began to influence
the common people, Amita be-
came the favourite of Chinese Bud-
dhists. He is now by far the most
popular Buddha in China.
There are some confused tradi-
tions as regards the antecedents

of Amita. One account describes him as an incarnation of the ninth son of Mahâbhīdjña dñân-âbhibhu (q. v.), whilst another account alleges that he was the second son of a Tchakravarti of the lunar race and, like his father, called 橋尺迦 (Kaus'ika). It is further alleged that he was converted by a Buddha called 世自在王 (Sahês'vararâdja), that he embraced the religious life, made certain vows and was reborn as a Buddha in Sukhâvatî (q. v.), where Avalôkitês'vara and Mahâsthânaprapta joined him.

According to the teaching of the Mahâyâna School, Amita is looked upon as the celestial reflex of S'âk-yamuni, and as having, by dint of contemplation (dhyâna), produced a spiritual son, viz., Padmapâni (i. e. Avalôkitês'vara). The Nepaulese doctrine, of a primordial Buddha (Âdi-Buddha) having procreated Amita, has not been adopted by Chinese Buddhism.

The doctrine of Amitâbha and his paradise in the West (v. Sukhâvatî) is, strictly speaking, no contradiction of the theory of Nirvâṇa, for it does not interrupt the circle of transmigration, though it offers to the devotee of Amitâbha aeons of rest. But the popular mind does, indeed, understand his paradise to be the practical

equivalent of Nirvâṇa, the haven of final redemption from the eddies of transmigration.

AMITÂBHA VYÛHA SÛTRA 佛說阿彌陀經 Title of a translation, made A. D. 222—280.

AMITÂYUR VYÛHA SÛTRA 佛說大乘無量壽莊嚴經 Title of a translation by Fahien, A. D. 932—1,001.

AMITÂYUSHA VYÛHA 無量壽如來會 Title of a translation by Bodhirutchi, A. D. 618—907.

ÂMLA or ÂMLIKA 菴珣羅 The Tamarindus indica.

AMOGHA or AMOGHAVADJRA 阿目佉跋折羅 explained by 不空金剛 lit the vajra which is not hollow. A S'râmanya of northern India, a follower of the mystic teachings attributed to Samantabhadra. He followed his teacher, Vajrabodhi, to China (A. D. 719) and eventually succeeded him in the leadership of the Yogâçhârya School (A. D. 732). From a journey through India and Ceylon (A. D. 741—746), he brought to China more than 500 Sûtras and S'âstras previously unknown in China. He introduced a new alphabet for the transliteration of Sanskrit and published 108 works, mostly translations. He

introduced the All-souls-festival (v. Ullambana), so universally popular in China to the present day. He is the chief representative of Buddhist mysticism in China, which he succeeded in spreading widely through the patronage of three successive emperors, viz. Hiuen-tsung (A. D. 713—756), who prohibited his retiring to India (A. D. 749), Su-tsung (A.D. 756—763), who gave him the title Tripitaka Bhadanta (大廣智三藏), and Tai-tsung (A.D. 763—780), who gave him, when he died (A. D. 774), the rank of a Minister of State and a posthumous title. He is commonly referred to as 不空 (Amogha).

AMOGHA PÂS'ARDDHIMAN-
TRA HRIDAYA SÛTRA 不
空羅索神咒心經
Title of a translation, by Hiuen-
tsang, A. D. 659.

AMOGHAPÂS'A DHÂRAṆÎ SÛ-
TRA 不空羅索陀羅尼
經 Title of a translation, A. D.
618—907.

AMOGHA PÂS'A HRIDAY-
A MANTRA RÂDJA SÛTRA
不空羅索心咒王經
Title of a translation by Ratna-
tekhinta, A. D. 693.

AMOGHAPÂS'A HRIDAYA SÛ-
TRA 不空羅索咒心經

Title of a translation by Bodhi-
rutchi, A. D. 618—907.

AMOGHA PÂS'A KALPARÂDJA
不空羅索神變真言
經 Title of a translation by Bodhi-
rutchi, A. D. 707—709.

AMOGHA PÂS'A MANTRA SÛ-
TRA 佛說不空羅索
咒經 Title of a translation by
Djñânagupta and others, A. D.
587.

ÂMRA or ÂMRAKA or ÂMALÂ
菴羅 or 菴羅 or 菴摩
羅 or 阿末羅 A tree, the
fruit of which is described as a
cross between a plum and a pear.
The mango tree, which is also
called Mahâpala (大婆羅),
from the Malay rendering of
which the word mango is derived.

ÂMRADÂRIKÂ or ÂMRAPÂLÎ or
ÂMBAPÂLÎ (lit. the guardian of
the Âmra tree) 菴婆羅女
or 菴摩羅女 lit. the Âmra
girl. A female devotee who pre-
sented to S'âkyamuni the Âmra-
vana garden (奈園 lit. plum
garden). Legends affirm that she
was born of an Âmra tree. See
also Djîvaka.

ÂMRADÂRIKÂ SÛTRA 奈女
經 Title of a book.

AMRITA (Tib. Bdoud rtsi) 啞密
哩達 or 啞昧哩打 ex-

plained by 甘露 lit. sweet dew. The ambrosian food of the immortals. In Hindoostani the guava fruit is now called amrut.

AMRITÔDANA RÂDJA (Tib. Bdoud rtsi zas Pali. Amitôdana)

甘露飯王 lit. the king who feasted on ambrosia. A prince of Magadha, father of Anuruddha and Bhadrîka, uncle of S'âkyamuni.

ANABHRAKA (Tib. Sprin med)

lit. cloudless 福愛 lit. happy love. The second region of the fourth Dhyâna (q. v.), inhabited by dēvas called Anabhrakas. The eleventh Brahmâlôka.

ANÂGÂMIN (Singh. Anâgâmi.

Tib. Phyr mi hong ba) 阿那

含 explained by 不還 lit. not

returning, or by 不來 lit. not

coming i. e. not to be reborn into

the world of desire. The third

degree of saintship, the third class

of Âryas, embracing all those who

are no more liable to be reborn as

men, though they are to be born

once more as dēvas, when they

will forthwith become Arhats and

enter Nirvâṇa.

ANAKCHARA GRANTHAKA

ROTCANA GARBHASÛTRA.

Title of three translations, viz. 大

乘離文字普光明藏經

by Divâkara, A. D. 683; 大乘

徧照光明藏經 by Di-

vâkara, A. D. 618—907; 無字

寶篋經 by Bodhirutchi, A.

D. 386—534.

ÂNANDA (Tib. Kun dgah bo)

阿難陀 or 阿難 explained

ed by 歡喜 lit. joy. A son of

Drônôdana, called Ânanda (joy),

because he was born at the mo-

ment when S'âkyamuni attained

to Buddhaship. Under the teach-

ing of the latter, Ânanda became

an Arhat, famed especially for

his memory or experience (多

聞) The compilation and edi-

tion of the earliest Sûtras is at-

tributed to him. Before his death

(B.C. 866 or 463), he appointed

S'ânâvasika as his successor and

dispatched his second disciple,

Madhyântika, to convert Cash-

mere. Ânanda is to re-appear

on earth as Buddha Sâgara var-

adhara buddhi vikriditâbhijña.

ÂNANDAPURA 阿難陀補羅

A kingdom and city in western

India, N. E. of Gujerat; the pre-

sent Bârnagar, near Kurree. It

was one of the strongholds of the

Jain sect.

ANANTAMATI 無量意 lit.

boundless meaning, The third

son of Tchandra sūrya pradîpa.

ANANTAMUKHA SÂDHAKA

DHÂRAṆÎ. Title of eight trans-

lations, viz. 佛說無量

門微密持經 A. D.

222—280; 佛說出生無
量門持經 by Buddhabha-
dra, A. D. 317—420; 阿難
陀佉尼訶離陀隣
尼經 by Buddhas'anta A. D.
286—534; 佛說無量門
破魔陀羅尼經 A
D. 420—479; 阿難陀目佉
尼訶離陀經 by Guṇabha-
dra, A. D. 420—479; 舍利佛陀
羅尼經 by Saṃghapāla, A.
D. 502—557; 佛說一向出
生菩薩經 by Dīānagupta
A. D. 585; 出生無邊門陀
羅尼經 A. D. 618—907.

ANANTAMUKHA VINIS'OD-
HANA NIRDÊS'A 無邊莊
嚴會 Title of a translation by
Bodhirutchi, A. D. 618—907.

ANANTA TCHÂRITRA 無邊
行 lit. unlimited action. A fic-
titious Bodhisattva who rose out
of the earth.

ANÂTHA PIṇḌIKA or ANÂTHA
PIṇḌADA (Pāli. Anepida Tib.
Mgon med zas sbyin) lit. one
who gives away his own without
keeping (anâtha) a month full
(piṇḍa) for himself, 阿那他
擯茶揭利訶跋底給
(anâtha piṇḍada grihapati), ex-
plained by 獨孤善 lit. sup-
porter of destitutes and orphans,

or by 善施 lit. a pious donor.
A wealthy householder (v. Gri-
hapati) of S'rāvastī, famous for
his liberality. See also Sudatta
and Vâis'akha.

ANÂTMÂ or ANÂTMAKA (Tib.
stong pa nyid) 無我 lit. no
ego. A metaphysical term desig-
nating self-inanition, vacuity,
impersonality, as the aim and end
of philosophic speculation.

ANAVADATA v. Anavatapta.

ANAVANATÂMITA VÂIDJYA-
YANTA 常立勝幡 lit. main-
taining aloft the victorious ban-
ner. Name of the realm in which
Ânanda is to re-appear as Buddha.

ANAVATAPTA or ANAVADATA
(Pāli. Anâtattha. Singh. Anô-
tatta. Siam. Anôdatasa. Tib.
Ma dros pa. Mong. Mapam dalai)

阿那婆達多 or 阿那
婆答多 or 阿耨達 or
阿耨 or 阿那達 explained
by 無熱惱池 lit. the lake
without heat or trouble. A lake
on a high plateau, N. of the
Himâlaya. It is said to be square,
measuring 50 yôdjanas in cir-
cumference, and sending forth
from each side a large river, viz.
in the East the S'itâ, in the South
the Gangâ, in the West the
Sindhu and in the North the
Vakchu. What is meant, is per-
haps the Manasarovana lake (Lat.

31° N. Long. 81° 3.), which at certain seasons overflows and forms one lake with lake Roodh (ten miles distant), which latter sends forth one river, the S'atadru. The sources of three other rivers, viz. Bhramaputra, Ganges and Oxus lie within a short radius around those two lakes. Hiuentang (incorrectly) identifies the Anavatapta lake with lake Sirikol (Lat. 38° 20 N.) on the plateau of Pamir.

ANAVATAPTA NÂGARÂDJA PARIPRITCHTCH'Â SÛTRA 三昧弘道廣顯定意經 Title of a translation by Dharmaraksha, A. D. 308.

ANDHRA 案達羅 A kingdom in southern India, situated between the Krishnâ and Godavari, with the capital Viṅgila (q. v.).

AÑGÂRAKA (Tib. Mig dmâr) 鶯哦囉迦 explained by 火星 lit. fire star. The planet Mars.

AÑGIRASA 鶯礙囉 An ancient Richi, an ancestor of S'âkyamuni.

ANGULIMÂLÎYA (Singh. Angulimâla) 盎婁利魔羅 or 鶯掘魔 explained by 指鬘 lit. rosary of fingerbones. A S'ivaitic sect of fanatics who practised assassination as a religious act. One of them was converted by S'âkyamuni.

AÑGULIMÂLÎYA SÛTRA 鶯掘魔羅經 Title of a translation by Guṇabhadra, A. D. 420—479.

AÑGULIPARVA 指節 lit. finger-joint. A measure, the 24th part of a fore arm (Hasta).

ANILAMBHA SAMÂDHI 無緣三昧 lit. the cause-less samâdhi. A degree of Samâdhi (q. v.).

ANIRUDDHA (Tib. Mah hgags pa) 阿毘樓駄 or 阿尼律陀 or 阿尼盧 or 阿那律 explained by 無貧 lit. not poor, and by 無滅 lit. not extinguished. Name of a disciple of S'âkyamuni, who, being himself 'not poor', supported, during a famine, many Pratyêka Buddhas, which charitable act caused among the dêvas a joy which is, to the present day, 'not extinguished'. He is to reappear on earth as Buddha Samantaprabhâsa. See also Anuruddha.

ANITYA v. Trividya.

AN'SUVARMMA 鶯輸代摩 explained by 光胄 lit. bright helmet. A King of ancient Nepal, descendant of the Lichhavis (q. v.), author of the S'abdayâ S'âstra.

ANTÂRABHAVA SÛTRA 中陰經 Title of a translation, A. D. 384—417.

ANTARAVÂSAKA 安 陔 會

explained by 裙 lit. skirt. A sort of waistcoat, worn by priests instead of a shirt.

ANTIMA DÊHA DHÂRIṆO 住

是最後身 lit. dwelling for the last time in a body. The last stage in the process of transmigration, preceding Nirvâṇa.

ANU 阿耨 or 細塵 lit. fine dust. A division of a yôdjana (q. v.), equal to 7 atoms of dust.

ANUPADHIS'ÊCHA 無餘 lit. without remnants. Immateriality, as an attribute of those who have entered Nirvâṇa.

ANUPAPÂDAKA or AUPAPÂ-
DUKA (Pâli. Opatika. Singh.
Aupapâtika. Tib. Brdzus te skyes
pa) 生化 lit. birth by trans-
formation. One of the Tchatur
yôni (q. v.), viz. supernatural
birth (from a lotusflower, etc.)
in full maturity, such as is as-
cribed to Buddhas and Boddhi-
sattvas, the latter coming, from
Tuchita, by this birth into the
world.

ANURUDDHA 耨樓陀 阿
explained by 如意 lit. con-
formity, and by 無貧 lit. not
poor. The latter explanation pro-
perly refers to Anuruddha (q. v.)
with whom Anuruddha is identi-
fied in Chinese texts. The former

explanation is based on a deriva-
tion of the term from anu (lit.
conformity). Anuruddha was a
son of Amritôdana and therefore
cousin german to S'âkyamuni, at
whose death he was present.

ANUTTARA BODHI 無上等
覺 lit. unrivalled intelligence.

ANUTTARA DHARMA 無上
法 lit. peerless law.

ANUTTARA SAMYAK SAM-
BODHI lit. unexcelled perfect
intelligence 阿耨多羅三
貌三菩提 explained by
無上 unexcelled (anuttara)
正偏 correct equality (samyak)
and 正道 correct intelligence
(sâmbodhi). An epithet of every
Buddha, otherwise explained as
signifying untarnished (a—) and
unparalleled (nuttara) correct
view (sam) and complete wisdom
(myak) with complete possession
of the highest sentiments (sam-
bodhi).

APALÂLA 阿波邏羅 The
nâga (guardian spirit) of the
source of the S'ubhavadu (q. v.),
converted by S'âkyamuni shortly
before the latter's death.

APARADJITA DHÂRAṆÎ. Title
of three translations, viz. 佛說
無能勝旃王陀羅尼

經 (see also Dhvajāgrakeyūra dhāraṇī), 無能勝大明心陀羅尼經 and 無能勝大明陀羅尼經.

APARAGODĀNA or GHÔDHAN-YA (Siam. Amarakô Jana Thavib. Tib. Noub Kyi va lang spyod) 啞呬囉孤答尼耶 or 阿鉢唎瞿陀尼 or 瞿陀尼 or 瞿耶尼 or 俱耶尼 explained in Chinese texts as 'the continent in the West (apara) where the people use cattle (go) in place of money (dāna)'. One of the four continents of every universe, situated W. of Sumêru (q. v.), circular in shape, the faces of the inhabitants being also circular.

APARIMITĀYUS SŪTRA 佛說無量壽經 A book concerning Amitābha, translated by Saṃghavarman, A. D. 252.

APARIMITĀYUS SŪTRA S'ĀS-TRA 無量壽經優波提舍 A treatise by Vasubandhu (q. v.) on the doctrine of Amitābha, translated by Bodhirutchi, A. D. 529.

APARIVARTYA v. Avaivartya, and Avivartita.

APASMĀRAKA 阿跋摩羅 A class of demons hostile to men.

APKRITSNA SAMĀDHI v. Asakrit Samādhi.

APRAMĀṆĀBHĀ (Pāli. Aprama-na) 無量光 lit. unlimited light. The fifth of the sixteen Brahmālōkas.

APRĀṆĀBHĀS (Tib. Tshad med od) 無量光 lit. unlimited. The second region of the second Dhyāna, inhabited by dēvas.

APRAMĀṆAS'UBHĀ 無量淨 lit. unlimited purity. The second region of the third Dhyānas, inhabited by dēvas.

APSARAS (Tib. Lhahi bou mo) 天女 lit. female dēvas. Attendants on the regents of sun and moon, wives of Gandharvas, and other female dēvas.

ĀPTANĒTRAVANA 得眼林 lit. the forest of the recovered eyes.

ARADJAVARTAN 白象 lit. a white elephant. The form in which S'ākyamuni entered the womb of Mahāmāya. The immaculate path i.e. the immaculate conception (of Buddha).

ĀRĀṆYA v. Dharmarakcha.

ĀRĀṆYAKAḤ (Pāli. Āraññakanga. Tib. Dgon pa pa) 阿練若 explained by 寂靜處 lit. living in retirement and stillness; or 阿蘭陀 or 阿蘭樓

or 練若 explained by 無諍聲 lit. no sound of strife. General designation of ascetics and especially hermits, of whom three classes are distinguished, v. Dharmā Āraṇyakāḥ, Mātanga Āraṇyakāḥ and Dānataka Āraṇyakāḥ.

ĀRATA (or Arāṭa) KĀLĀMA (Tib. Sgyou rtsal ches kyi bou ring hphour) 阿藍迦蘭 or 阿藍迦 One of the first teachers of S'ākyamuni.

ARBUDA 額浮陀 The first of the eight cold hells, where the cold chaps (arbuda) the skin of the culprits.

ARHĀN or ARHAT (Singh. and Burm. Rahat or Rahān. Siam. Arahāng. Tib. Dgra btshom pa. Mong Daini daruksan or Chutuktu) 阿羅漢 or 羅漢 explained by 佛果 lit fruit of Buddha (v. Buddhiaphalam) The original meaning of Arhat (worthy) is overlooked by Chinese commentators, who prefer the derivation ari-hat (destroyer of the enemy). The following two explanations are most common, viz., 殺賊 destroying the thief i.e. conquering all passions, and 不生 exempt from birth i.e. from transmigration. A third, less common, explanation is perhaps based on the original mean-

ing of Arhat, viz., 應供 lit. deserving worship. The Arhat is the perfected Ārya, and the state of Arhat can accordingly be attained only by passing through the different degrees of saintship (v. Ārya). Arhatship implies, strictly speaking, possession of supernatural powers and successive promotion to Buddhahood and Nirvāṇa. But in popular parlance the term Arhat simply means an advanced disciple of S'ākyamuni. The Chinese text of the Saddharma pundarīka employs, accordingly, the term Arhat occasionally as a synonyme of S'ravaka (q. v.) and constantly includes under it the largest circle of 1200 disciples of S'ākyamuni as well as the smaller ones of 500 and of 18 disciples. At present, the term Arhān or Lo-hān (羅漢) is used as a designation of all famous disciples of S'ākyamuni, but denotes more especially those 500 Arhats who are to re-appear on earth as Buddhas, each assuming then the title Samanvāsa prabhāsa.

There are some attributes of every Buddhist saint which are often used as synonymes for the term Arhat, viz., 殺賊 destroying the thief (Kichinas'rava) and 不學 exempt from study (As'aikcha opp. 學者 one who

studies, S'âikcha).

ARITÎ v. Hâritî.

ARTHAS'IDDHI v. Sarvârthasiddha.

ARTHAVINIS'TCHAYA DHARMAPARIYÂYA 佛說法乘

義決定經 Title of a translation by Suvarṇa Dhāraṇî, about A. D. 1113.

ARUNA 阿路孫 or 阿盧

那 A mountain (said to increase and decrease periodically), S. of Sphitavaras (q. v.) in the Punjab.

ARÛPADHATU or ARÛPAVATCHARA (Tib Gzugs med pai khams) 無色界 lit. the world without form (desire). The third of the three worlds (v. Trâilôkya), towering above the Mêru. That world in which there is neither form nor sensation, comprising four heavens and forming the antechamber of Nirvâṇa.

ÂRYA (Pâli. Ariya. Singh. Arya Tib. Hphags pa. Mong. Chutuktu). 阿畧 or 阿犁耶 or 阿利耶 or 阿羅訶 explained by 聖 lit. holy or by 尊者 lit. the Reverend. A title given to those who have mastered the Âryani satyâni (q. v.) and thereby entered the Ârya imârگا .e. the Ârya's path to Nirvâṇa. This path, having four stations, is cal-

led 四道 the fourfold path.

Those four stations, being accessible only through personal growth in holiness, are called 四果

the four fruits. Corresponding with this distinction of four stations or four fruits, and identic with it in meaning, is a distinction of 四有 four beings or

四部 four classes of Âryas. For particulars regarding this distinction, see under S'rotâpana, Sakridâgâmin, Anâgâmin and Arhat. The title Ârya is also an epithet of every patriarch.

ÂRYA DÂSA 阿梨耶駄娑 or 聖使 lit. holy apostle. A famous representative of the Mahâsaṃghika School.

ÂRYA DJAMBHALA DJALENDRA YATHÂLABDA KALPA SÛTRA 聖寶藏神儀軌經 Title of a translation by Dharmadêva, A. D. 960-1127.

ÂRYAGAGANA GANDJA PARIPRITCHCH'Â 百千頌大集經地藏菩薩請問法身讚 Title of a book (abstract).

ÂRYA NÂGÂRDJUNA BODHISATTVA SUHRILLEKA. Title of three translations, viz. 龍樹菩薩爲禪陀迦法要偈 by Guṇavarman, A. D. 431 ;

勸發諸王要偈 by Saṃ-
ghavarman, A. D. 434; and 龍
樹菩薩誠王頌, A. D.
700-712.

ÂRYA PÂRS'VIKA v. Pârs'va.

ÂRYASATYÂNI or ÂRYÂNISAT-
YÂNI or TCHATURSATYA

四諦 lit. four dogmas. Four
truths, the mastering of which
constitutes an Ârya (q.v.). They
are, (1.) Dukṣa 苦諦 lit. the
dogma of misery, viz., that misery
is a necessary concomitant of sen-
tient existence; (2.) Samudaya
聚諦 lit. the dogma of accum-
ulation, viz., that misery is inten-
sified by the passions; (3.) Nir-
ôdha 滅諦 lit. the dogma of
extinction, viz., that the extinc-
tion of passion (and existence)
is practicable; (4.) Marga 道諦
lit. the dogma of the path, viz.,
that there is a path (v. Ârya)
leading to the extinction of pas-
sion (and existence)

ÂRYASÊNA 阿梨耶斯那
or 聖軍 lit. holy army. One
of the principal representatives
of the Mahâsâṃghikah School
(about A. D. 600).

ÂRYASIṂHA 師子尊者
or 師子比丘 lit. the lion-
Bhikṣu. The 24th patriarch, a
Brahman by birth, a native of
Central India. He died a martyr's

death in Cashmere (A. J. 259).

ÂRYAS'ÛRA 聖勇 lit. Ârya the
brave, or 大勇 lit. the great
Brave. An Indian Buddhist,
author of several works.

ÂRYATÂRÂ or SRAGDHARÂ
阿喇耶多羅 A female
divinity of the Tantra School.

ÂRYA TÂRABHADRA NAMÂ
ACHṬAS'ATAKAM. Title of
three books viz., (1.) 聖多羅
菩薩一百八名陀羅
尼經 (2.) 佛說聖多
羅菩薩經 (3.) 聖多
羅菩薩梵讚.

ÂRYAVARMMA 阿梨耶伐
摩 or 聖胄 lit. holy helmet.
A priest of the Sarvâstivâdâh
School, author of a work on the
Vâitbâchika philosophy.

ÂRYA VASUMITRA S'ÂSTRA
尊婆須蜜所集論
Title of a book.

AS'ÂIKCHA see under. Arhat.

ASAKRIT SAMÂDHI (lit. repeat-
ed samâdhi) 不供三昧
lit. the samâdhi which is not col-
lective (in one formula). A de-
gree of ecstatic contemplation.

ASAMĠHA or ASANĠHA or
ÂRYASAMĠHA 阿僧伽
or 無著 lit. no contiguity. A
native of Gândhâra, originally
a follower of the Mahis'âsakah

School. He lived mostly in Ayôdhya (Oude), where he taught the principles of the Mahâyâna School and wrote many works in explanation of its doctrines. Strongly influenced by Brahminism and S'ivaism, he became the founder of a new School, the Yogâtchârya or Tantra School, the tenets of which are expounded with dialectic subtilty in Asaṃgha's principal work, the Yogâtchârya bhûmi s'âstra (q. v.). His teachings received wide acceptance in consequence of the belief that Asaṃgha had been miraculously transported to the heaven Tushita where Maitrêya taught him the principles of the Tantra system, and addressed to him the substance of the above mentioned S'âstra. He is said to have lived 1000 years after S'âkyamuni, i.e. about 550 A. D. and as no translation of any of his works appeared earlier than 590—616 A. D., this date is probably near the mark.

ASAMĀKHYĒA (Pāli. Asamkheyya. Singh. Asankya.) 阿僧企耶 or 阿僧祇 or 僧祇 explained by 無數 lit. countless. (1.) The highest sum for which a conventional term exists, according to Chinese calculations equal to 1 followed by 17 cyphers. Tibetan and Singhalese computations estimate one Asaṃkhyêa as equal to 1 followed

by 97 cyphers, whence Burnouf concluded that Asaṃkhyêa is the highest conventional sum constituted by the highest odd units (7 and 9), suggesting also that the two numbers 7 and 9 have some mystic meaning. (2.) Name of a class of kalpas (q. v.). Every Mahâkalpa (q. v.) consists, in every universe, of 4 Asaṃkhyêa kalpas, viz., the period of destruction (壞劫); the period of continued destruction or emptiness (空劫); the period of reproduction or formation (成劫); and the period of continued reproduction or settlement (住劫). Each of these Asaṃkhyêa kalpas is subdivided into 20 small kalpas (小劫).

ASANDJINI SATTVA or ARANGI SATTVA (Pāli. Asanga satta. Singh. Assanja sathaya. Tib. Sems tchan ldou tches med) 無熱 lit. without heat. The 15th of the 18 Brahmâlôkas. The 6th region of the 4th Dhyâna.

ÂS'ÂLINÎ DHARMA S'ÂLÂ 奇特寺 lit. the odd monastery. A vihâra in Kharachar.

ASAT 妙無 lit. the incomprehensible nothing. A philosophical term.

ASITA (Singh. Kala dewala. Tib. Nap po or Traug strong tsien po)

阿私陁 or 阿氏多 or 阿私 or 阿夷 explained by 無比 lit. peerless. A richi (仙) whom S'âkyamuni, in a former life, served as a slave. On S'âkyamuni's subsequent re-birth, Asita pointed out the lakṣaṇas (q. v.) on the child's body. One of the 18 Arhats (羅漢), worshipped in China, is called 'Asita, the Ārya of mount Ghridhrakūṭā.' See also Aklēs'a and Tapasvī.

AS'MAGBHA (Pāli. Vadjira. Tib. Rdohi snid po i.e. essence of stone) 阿輪摩竭婆 or 阿舍摩揭婆 or 阿濕摩揭婆 explained by 石藏 lit. stone deposit, and by 琥珀 lit. amber. One of the Sap-taratna (q. v.), either amber (Ré-musat), or coral (Julien), or diamond (Burnouf), or emerald (Wilson).

AS'MAKŪTA 積石山 lit. stone heap mountain. The eastern border of the desert of Gobi.

AS'ÔKA (Pāli. Asoka or Fiadassi. Singh. Asoka. Tib. Mya gnan med pa. Mong. Chasalang oughei Nom un khaghan) 阿恕迦 or 阿輪迦 or 阿育 explained by 無憂 lit. sorrowless. (1.) A king, described by Chinese texts as 'a Tchakravartin,

a grandson of Adjātas'atru'. The latter remark refers to Kālās'ôka (453 B. C.) and not to Dharm-ās'ôka who was the grandson of Tchandragupta (381 B. C.) and who reigned about 319 B. C. But the Chinese constantly confound these two. As'ôka, they say, gained the throne by assassination of his nearest relatives. Converted to Buddhism, through an Arbat whom he had boiled alive and who proved invulnerable, he became the Constantine of the Buddhist Church and distinguished himself by the number of vihāras and stūpas he erected. He is supposed to be identical with the Piyadasi whose edicts are found inscribed on pillars and rocks throughout India. His younger brother (correctly 'son') was Mahēndra. In the 17th and 18th years of his reign the third synod was held by Mahāmaud-galyāyana. (2.) Name of a tree (無憂樹 lit. sorrowless tree) under which Mahāmāyā (q. v.) was delivered without pain. The Jonesia asoka.

AS'ÔKADATTĀ VYĀKARAṆA. Title of two translations, viz., 無畏德菩薩會 by Buddhās'anta, A. D. 539, and 佛說阿闍世王女阿術達菩薩經 by Dharmarakṣa A. D. 317.

AS'ÔKA RÂDJA DJÂTAKA 阿育王傳 Title of a book.

AS'ÔKA RÂDJÂVADÂNA SÛTRA 阿育王譬喻經
Title of a translation, A. D. 317—420.

A'SÔKÂRÂMA 無憂伽藍
A vihâra in Pâtaliputtra (q. v.), in which the third synod was held.

AS'ÔKA SÛTRA 阿育王經
Title of a translation by Saṃghapâla, A. D. 512.

ÂS'RAVAKCHAYA (Pâli. Asava saṃkhaya) lit. destruction of faults, 漏盡 or 盡漏 lit. finality of the stream. The Chinese explanation derives the term from the root s'ru (落 to drop) and supposes the word âs'rava to refer to 'the stream' of metempsychosis. Accordingly âs'ravakchaya, one of the 6 Abhidjñâs (q. v.), designates 'supernatural knowledge of the finality of the stream of life.'

ASURA (Singh. Asur. Tib. Lhamayin or Lhamin. Mong. Asuri) 阿脩羅 or 阿素羅 or 阿須倫 explained by 非天 lit. those who are not dēvas. The 4th class of sentient beings, the mightiest of all demons, titanic enemies of the dēvas.

AS'VADJIT (Singh. Assaji. Tib. Rta thoul) 阿涇婆持 or

阿說示多 or 阿說示 or 阿奢輸 explained by 馬勝 lit. horse tamer. (1.) A military title (v. Upasēna). (2.) Name of one of the first five followers of S'âkyamuni.

AS'VAGHÔCHA (Singh. Assagutta) 阿涇縛婁沙 or 馬鳴 lit. a horse neighing. The 12th patriarch, a native of Benares, a noted antagonist of Brahmanism. He converted Kapimala, and is the author of a number of works. He is said to have died B.C. 327 (correct date about A. D. 100). His posthumous title is 切勝 lit. absolute conqueror. The earliest translation of any of his works was published in A. D. 405.

AS'VAGHÔCHA BODHISATTVA DJÂTAKA 馬鳴菩薩傳
Title of a book (abstract).

AS'VAKARṆA (Pâli. Assakanna. Singh. Aswakarnna. Siam. Assakan) 阿輪割那 or 頽涇縛羯拏 explained by 馬耳山 lit. horse ear mountain. The 5th of the 7 concentric circles of gold-hills (七金山), which surround Sumêru, 2,500 yôdjanas high and separated by oceans from the 4th and 6th circles. A Buddha, called 華光大帝 (lit. great ruler of glory and

light, title of the Chinese god of fire), and mentioned in a list of 1,000 Buddha (of the last kalpa), is said to have lived on these mountains.

ÂS'VAYUDJA 額涇縛庚闕

The first month of autumn.

AṬALI 阿吒利 A province of the kingdom of Malva.

ATAPAS (Pāli. Atappa. Tib. Mi gdoung ba) 無煩 lit. without trouble. The 13th Brahmaloṅka. The 5th region of the 4th Dhyāna.

AṬAṬA 阿吒吒 The 3rd of the 8 cold hells; where the culprits' lips are frozen, so that they can but utter this sound, Aṭaṭa.

ATCHALÂ 無厭足 lit. insatiable. Name of a Rakhasi.

ATCHÂRA 阿折羅 An Arhat of the kingdom of Andhra, founder of a vibhāra.

ATCHÂRYA or ATCHÂRIN 阿

遮利耶 or 阿闍梨 or 阿闍梨 or 阿祇利 or 闍梨 explained by 軌範師

lit. a teacher of morals, or by 能糾正弟子行 lit. able to

elevate the conduct of one's disciples, or by 正行 lit. correct conduct. (1.) A title of honour given to those who have passed through the novitiate. (2.) A series of duties obligatory for the

same.

ATCHINTYABUDDHAVICHAYA NIRDÊS'A. Title of two translations by Bodhirintchi, viz., 善德天子會, and 文殊師利所說不思議佛境界經 A. D. 693.

ATCHINTYAPRABHÂSA BODHISATTVA NIRDÊS'A SŪTRA 不思議光菩薩所說經 Title of a translation by Kumâradjīva, A. D. 384—417.

ATHARVA VÊDA or ATHARVANA 阿闍婆拏 explained by 呪術 lit. magic incantations, or by 術論 lit. a S'âstra on magic, or by 禳災 lit. averting calamity by prayer. The 4th portion of the Vêda, containing proverbs, incantations and magic formulas. •

ATIGUPTA 阿地瞿多 explained by 無極高 lit. infinitely high. A native of Central India who (A. D. 630) introduced into China a Sûtra called 陀羅尼集經.

ÂTMA MADA 我慢 lit. selfish pride Spiritual selfishness.

ÂTMANÊPADÂ 阿答未涅槃 A conjugation, so called because the action is supposed to revert (pada) to oneself (âtmane), e. g. dâ (to give), thus conjugated,

means 'to give to oneself, to take'.

ATYANVAKÊLA 阿點婆翅羅 An ancient kingdom, the country near Corachie (Lat. 24° 51 N. Long 67° 16E)

AVABHÂSA 光德國 lit. the kingdom of light and virtue. A fabulous realm in which Mahākāśyapa is to be reborn as Buddha.

AVADÂNA 阿波陀那 or **波陀** explained by **譬喻** lit. comparisons, or by **出曜** lit illustrations. One of twelve classes of Sûtras, illustrating doctrinal points by the use of metaphors and parables, or stories.

AVADÂNA SÛTRA 出曜經 Title of a Sûtra by Dharmatrâta, translated A. D. 399. See also Dharmapada.

AVÂIVARTIKA (Tib. Phyr mitog pa) **不退轉** lit. not turning back (i. e. going straight to Nirvâṇa). An epithet of every Buddha.

AVAIVARTYA SÛTRA or **APARIVARTYA SÛTRA 阿惟越致遮經** Title of a translation by Dharmarakṣa, A. D. 284. See also Avivartita.

AVAKAN v. Invakan.

AVALÔKITÊS'VARA (Tib. Sphyan ras gzigs or Cenresig. Mong. Ergetu Khomsim. Chin. Kwan-

yin) or Âryâvalôkitês'vara **阿喇哪婆盧羯帝爍鉢羅哪** or **亞畧巴魯幾多督勒呀** or **阿縛盧枳多伊洴代羅** or **耶婆盧吉帝** correctly explained by **觀自在** lit. on-looking (avalôkita) sovereign (is'vara). (1.) An Indian male divinity, unknown to Southern Buddhism, perhaps an ancient local deity of Southern India, adopted by the followers of the Mahâyâna School in India (especially in Magadha) and highly revered, from the 3rd to the 7th centuries, in conjunction with Mañdjus'rî, as a Bodhisattva who, from of old, appeared on earth in a variety of places (but especially at Pôtala) and under numerous forms (but always as a male), saving for instance Siṃhala (q. v.) from shipwreck and generally acting as a sort of Saviour of the faithful, and bearing some similarities to Vishnu. (2.) The first male ancestor (Bhasrinpo) of the Tibetan nation, the principal tutelary deity of Tibet, adopted by Tibetan Buddhism under the name Padmapâṇi (i.e. Lotus bearer or lotus-born) as an incarnation of Avalôkitês'vara, and highly revered, in conjunction with Mandjus'rî (the representative of creative wisdom, corresponding with

Brahmā) and Vajrapāṇi (the representative of divine power, corresponding with Indra), as the representative of compassionate Providence (corresponding partly with Shiva), the controller of metempsychosis and special head of the present Buddhist church. The six mystic syllables *ōṃ maṇi padme hūṃ* (q. v.) are specially used to invoke this male deity, who is often represented with 11 heads (in 3 tiers) and 8 hands, and with the Shivaitic necklace of skulls. He is supposed to have appeared on earth in various incarnations as the spiritual mentor of all believers, and especially to have been incarnate in the King of Tibet called Srong-tsan-gam-bo and in every successive Dalai Lama. The Tantra School of Tibet declared this Tibetan deity to be the Dhyāni Bodhisattva (spiritual reflex in the world of forms, produced by contemplation) of Amitābha Buddha. His special sanctuary is on mount Potala in Lhasa. (3.) A Chinese female deity, probably an ancient local goddess of mercy (and progeny), worshipped in China, before the advent of Buddhism, under the name Kwanyin and adopted by Buddhists as an incarnation of Avalōkitēś'vara (or Padmapāṇi). According to Chinese accounts, Kwanyin was the third daughter of 妙莊王

(v. S'ubhavyāha), a ruler of a northern kingdom, supposed to be identic with 莊王 Chwang-wang of the Chow dynasty (B. C. 696). She was so determined, it is said, to become a nun, that she absolutely refused to be married, even when put (by her father's order) to degrading duties in the convent. Her father ordered her to be executed with the sword, but the sword was broken into 1,000 pieces without hurting her. Her father then ordered her to be stifled, when her soul left the body and went down to hell, but hell forthwith changed into paradise. To save his hell, Yama sent her back to life, whereupon she was miraculously transported, on a lotus flower, to the island of P'ootoo (Potala), near Ningpo, where she lived for 9 years healing disease and saving mariners from shipwreck. Her father having fallen ill, she cut the flesh off her arms and made it into a medicine which saved his life. To show his gratitude, he ordered a statue to be erected in her honour, saying 全手全眼 'with completely formed (ts'uen), arms and eyes', but the sculptor misunderstood the order for 千手千眼 'with a thousand (ts'ien) arms and eyes,' whence it happened that a statue with a 1,000 eyes and 1,000 arms perpetuated her

memory, and she was henceforth known and revered as 千手 千眼大慈大悲觀音菩薩 'the Bodhisattva Kwanyin who has 1,000 arms and 1,000 eyes, great in mercy and great in compassion.' To identify Kwanyin as an incarnation of Avalôkitês'vara, her name Kwanyin 觀音 was explained as meaning avalôkita (觀 lit. looking on) svara (音 lit. sound i.e. of prayers). She is also styled 觀世音自在 lit. the sovereign (ishvara) who looks on or regards (avalôkita) the sounds or prayers (svara), and, by abbreviation, 觀世自在 lit. the sovereign (ishvara) who looks on the world (avalôkita). Other epithets are 光世音 lit. sound of the world of light, and 觀尹 lit. on-looking controller (Kwanyin), which two epithets may be modern corrupt forms or archaic relics of her ancient name. Kwanyin is also styled 高王 (v. Abhyutgata rādja) lit. the august monarch, and as such regarded as the patron of those who are under criminal prosecution. Another title is 白衣大士 lit. white robed great scholar, and as such she is represented with a baby on her arm and worshipped

by people desiring progeny. She is also styled Bodhisattva (q. v.) and Abhayaṃdada (q. v.) Some Chinese texts confound Kwanyin with Maitrêya (q. v.), because the former is the predicted successor of Amitābha, whilst Maitrêya is to be the next Buddha to appear in this world. If other texts increase the confusion by identifying Kwanyin both with Maitrêya and with Pūrṇa Mâitrayāni putra (q. v.), the explanation is likewise easy, for Kwanyin's title 大慈 (lit. great mercy) is likely to be confounded with that of Maitrêya viz. 慈氏 lit. family of mercy and with that of Pūrṇa viz. 滿慈子 lit. the son of full mercy. Some texts also assert that Kwanyin was 'the third son of the grihapati Anātha piṇḍika of the bamboo garden Djêtavana near the Gridhrakûta mountain and was called Sudatta.' But as they add that this was but one of the many incarnations of Kwanyin, there is no contradiction in the statement, though it is based on a mistake, as Sudatta was the name of the father.

AVALÔKITÊS'VARA BODHISATTVA SAMANTAMUKHA-PARIVARTA 妙法蓮華經觀世音菩薩普門品經 Title of a translation, of

a chapter from the Saddharma puṇḍarīka, by Kumāradīva (who translated the prose) A. D. 384—417, and by Dīṇānagupta (who translated the gāthās), A. D. 557—589.

ĀVALŌKITĒS'VARAIKĀDAS'AMUKHA DHĀRAṆĪ Title of two translations, viz. **佛說十一面觀世音神咒經** by Yaś'ogupta, A. D. 557—581, and **十一面神咒心經** by Hsien-tsang, A. D. 656.

ĀVALŌKITĒS'VARA MĀTRIDHĀRAṆĪ **觀自在菩薩母陀羅尼經** Title of a book.

ĀVALŌKITĒS'VARA PADMA DJĀLAMŪLA TANTRANĀMA DHĀRAṆĪ Title of four books, viz. (1.) **千眼千臂陀羅尼神咒** (2.) **千手千眼姥陀羅尼身經** (3.) **千手千眼廣大圓滿無礙大悲心經** (4.) **秘密藏神咒經**.

ĀVANDĀ **阿耆茶** An ancient kingdom, probably the modern district of Shekarpur, Lat. 27° 36' N. Long. 69° 18' E.

ĀVANTIKHĀḤ (Tib. Srung pa vahi sde) **大不可棄子部** lit. the great School of the son who could not be abandoned. A

subdivision of the Sammatāḥ School, so called because its founder was, as a newborn babe, abandoned by his parents.

ĀVARAS'ĀILĀḤ (Singh. Seliyas) **阿伐羅塾羅** or **西山住部** lit. the School of the dwellers on the western mountain. A subdivision of the Mahāsaṃghikaḥ School.

ĀVARAS'ĀILĀ SAMGHĀRĀMA **阿伐羅塾羅僧伽藍** explained by **西山寺** lit. the monastery of the western mountain. A vihāra in Dhanakatchēka, built 600 B. C., deserted A. D. 600.

ĀVATAMS'AKA SŪTRAS **華嚴部** A subdivision of the Sūtra Piṭaka.

ĀVĀTĀRA **阿跋多羅** explained by **化生** lit. metamorphosis. The Brahminical idea of incarnation corresponding to anupapāḍaka (q. v.)

ĀVĒNIKA DHARMA (Singh. Buddha dharma) **十八不共法** lit. 18 detached characteristics. The distinctive marks of a Buddha who is 'detached' from the imperfections which mark ordinary mortals.

ĀVIDDHA KARṆA SAMGHARĀMA **阿避陀羯刺拏僧伽藍** or **不穿耳伽**

藍 lit. the monastery of those whose ears are not pierced. An ancient vihāra near Yôdhapattipura.

AVIDYÂ (Singh. Awidyā. Tib. Ma rig pa) **無明** lit. absence of perception. The last (or first) of the 12 Nidānas (q. v.), viz. ignorance which mistakes the illusory phenomena of this world for realities.

AVILÔMA **羊毛** lit. a sheep's hair. A subdivision of a yôdjana.

AVÎTCHI (Singh. and Siam. Awichi. Tib. Mnar med) **河鼻旨** or **阿惟越致** or **阿毗至** or **阿鼻** or **阿毗** explained by **無間地獄** lit. uninterrupted hell. The last of the 8 hot hells, where the culprits die and are re-born without interruption (yet not without hope of final redemption).

AVIVARTITA (or **APARIVARTYA**) **SÛTRA** **不退轉法輪經** Title of a translation, A. D. 397—439. See also *Vai-pulya vyûhāvivartita dharma-tchakra sūtra*.

AVRIHA (Singh. Awiha. Tib. Mi tchheba) lit. making no effort, **無想** lit. absence of thought. The 13th Brahmalôka. The 4th region of the 4th Dhyāna.

AYAMUKHA (or *Hayamukha*) **阿**

耶穆佉 An ancient kingdom, probably the region near Surajepoor, Lat. 26° 26' N. Long. 86° 16' E.

AYANA **行** lit. a march. A division of time, equal to 6 months.

AYATANA **阿也怛那** General term for the organs of sense. See *Chādayatana* and *Vidjñāna*.

AYÔDHYÂ **阿踰陀** The capital of Kôs'ala, the head quarters of ancient Buddhism, the present Oude, Lat. 26° N. Long. 82° 4' E.

ÂYURVÊDA **阿由** explained by **命論** or **壽論** lit. the S'âstra of longevity. One of the Vêdas, a ritual to be used at sacrifices.

AYUTA (Tib. Ther hbound) **阿由多** or **那由他** explained by **百俱胝** lit. 100 kôṭi. A numeral, equal to 1,000,000,000.

B.

BADAKCHÂN **鉢鐸創那** or **巴達克山** A mountainous district of Tokhâra, the region near Gumber, Lat. 34° 45' N. Long. 70 E.

BAGHELÂN **縛伽浪** The country W. of the Bungee river, between Koondooz and Ghoree, Lat. 36° N. Long. 68 E.

BAHUDJANA 僕呼繕那

explained by 衆生 lit. all living beings.

BAKTRA 縛喝羅 or 縛喝

A city of Bactriana, once a nursery of Buddhism, A. D. 600 still famous for its sacred relics and monuments. The present Balkh, Lat. 36°48 N. Long 67°4 E.

BALA (Singh. Purnna) 婆羅

The sister of the girl Ananda (Singh. Sujata) who supplied S'ākyamuni with milk.

BALÂ or Pantchabalâni (Singh.

Balayas) 五力 lit. five powers, with the note 'bala signifies 制

止 lit. to limit, to stop.' One

of the categories forming the 37 Bodhi pakchika dharma (q. v), embracing (1.) the power of faith, v. S'raddhâbala, (2.) the power of energy, v. Viryâbala, (3) the power of memory, v. Smritibala, (4.) the power of meditation, v. Samâdhîbala, and (5.) the power of wisdom, v. Pradjñâbala. See also under Indriya.

BÂLÂDITYA 婆羅阿迭多

explained by 幼日 lit. the early sun. A king of Magadha, protector of Buddhists, who, if identic with Balihita, reigned A. D. 191.

BÂLAPATI 薄羅鉢底

Name of an ancient Kingdom of India.

BÂLAPRITHAGDJANA

(Pâli. Balaputhudjdjana) 婆羅

必利他伽闍那 or 婆

羅必栗託佉那 explained

by 小兒別生 lit. a lit-

tle child born apart, or by 愚

異生 lit. born a fool and dif-

fering (sc. from the saints). A

designation of unbelievers.

BALI 婆稚 explained by 有縛

lit. one who has ties (sc. of re-

lationship). Name of a king of

Asuras.

BÂLUKÂ 跋祿迦

An ancient

kingdom of eastern Turkestan,

the present Aksu, Lat. 40°7 N.

Long. 39°29 E.

BANDUPRABHA 親光

Author

of the Buddhabhûmi Sûtra S'âs-

tra.

BARUKATCHÊVA 跋祿

羯咄婆

An ancient kingdom

in Gujerat, S. of the Nerbudda,

near Baroche, Lat. 21°44 N.

Long. 72°56 E.

BÂS'PAH (Tib. Bhachbah or

Phaggs pa lama) 八思巴 or

帕克斯巴 or 巴思巴 or

拔合思巴 or 拔思發

or 發思八 A S'ramana of

Tibet (土波), teacher and

confidential adviser of Kublai

Khan, who appointed him head

of the Buddhist church of Tibet (A. D. 1,260). He is the author of a manual of Buddhist terminology (彰所知論) and translated another work into Chinese. He constructed (A. D. 1,269) for the Mongol language an alphabet and syllabary borrowed from the Tibetan and known by the term Horyik, for which, however, the Lama Tsordjiosen subsequently (A. D. 1307—1311) substituted another alphabet, based on that of S'ākya-pandita.

BAYANA 梵衍那 An ancient kingdom and city in Bokhara, famous for a statue of Buddha (entering Nirvāṇa), said to have been 1,000 feet long. The present Bamyān, Lat 34°50 N. Long. 67°40 E.

BHADANTA (Pāli. Bhanta) 婆檀陀 explained by 大德 lit. great virtue. A title of honour (like Reverend) given to priests (especially of the Hināyana School).

BHADRA (Pāli. Bhaddha) 跋達羅 or **跋陀** explained by 善 lit. virtuous, or by 賢 lit. a sage. (1.) An epithet of every Buddha. (2.) Name of tree. (3.) Name of the realm in which Yas'ōdharā is to be reborn.

BHADRAKALPA (Pāli. Bhaddha Kappa. Siam. Phattakala) 賢劫

lit. the kalpa of the sages. A designation for the kalpa (q.v.) of stability, so called because 1,000 Buddhas (sages) appear in the course of it. Our present period is a Bhadrakalpa and 4 Buddhas have already appeared. It is to last 236 million years, but over 151 million years have already elapsed.

BHADRAKALPIKA SŪTRA 賢劫經 Title of a translation by Dharmarakcha, A.D. 300.

BHADRAKĀ RĀTRĪ 佛說善夜經 Title of a translation A.D. 701.

BHADRA KĀTCHANĀ v. Yas'ōdharā.

BHADRA MĀYĀKĀRA PARIPRITCHCHĀ. 幻士仁賢經 by Dharmarakcha, A.D. 265—316, and **授幻師跋陀羅記會** by Bodhirutchi, A.D. 618—907.

BHĀDRAPADA 娑達羅鉢陀 Name of the last month of summer.

BHADRAPĀLA 跋陀婆羅 or **跋陀波羅** A Bodhisattva who, with 500 others, slighted S'ākyamuni in a former life, but was afterwards converted and became Buddha.

BHADRAPĀLA S'RECHTHI

PARIPRITCHTCH'Â. Title of two translations, viz. **賢護長者會** by Djñānagupta, A. D. 596, and **大乘顯識經** by Divākara and others, A.D. 680.

BHADRAPĀLA SŪTRA **拔陂菩薩經** Title of a translation by Lokalakcha.

BHADRA RUTCHI **跋陀羅樓支** explained by **賢愛** lit. good and loving. A priest of Parvata whose disputation with a Brahman was cut short by the latter sinking down into hell.

BHADRATCHARĪ PRANIDHĀNA **普賢菩薩行願讚** Title of a translation by Amoghavajra, A. D. 746—771.

BHADRA VIHĀRA **跋達羅毗訶羅** explained by **賢寺** lit. the monastery of sages. A vihāra in Kanyakubdja.

BHADRAYĀNĪYĀH or Bhadraputtriyāh **跋陀與尼與部** or **賢部** lit. the School of Bhadra, or **賢乘部** lit. the School of the conveyance of Bhadra, or **賢胄部** lit. the School of the descendants of Bhadra. A School founded by a famous ascetic called Bhadra.

BHADRIKA or Bhadraka (Pāli. Bhaddaji. Tib. Ngang zen or

Ming zan) **跋提梨迦** or **跋提離** or **跋提** A son of Amritōdana, one of the first 5 disciples of S'ākyamuni.

BHAGAI **孚伽夷** A city S. of Khoten, famous for a statue exhibiting all the lakchañāni (q.v.)

BHAGĀRĀMA (lit. the arāma, or dwelling, of the god Bhaga) **瞿盧薩謗** Grosapam or Karsana (Ptolemy), the capital of Kapis'a, the modern Begrām.

BHAGAVADDHARMA **伽梵達摩** or **尊法** lit. honourable law. A S'rāmaṇa of western India who translated into Chinese a popular work in honour of Avalōkitēśvara.

BHAGAVAT or Bhagavan (Pāli. Bhagavā. Singh. Bagawa. Siam. Phakhava. Tib. Btsham ldan das) **婆嚩訶帝** or **婆葛幹諦** or **薄伽梵** or **婆伽婆** An epithet, 'the man of virtue (or merits)', given to every Buddha.

BHĀṆĪ **婆尼** or **婆尼** A minister of S'as'añka.

BHĀRYĀ **婆利耶** A wife.

BHASKARA VARMA **婆塞羯摩伐摩** explained by **日胄** tit. armour of the sun. A king of Kāmarupa, a descendant of Narāyana Dēva.

BHAVA (Singh. Bhawa) 有 lit. existence. One of the 12 Nid. ānas, existence, as the moral agent that assigns every individual to one or other of the Trāilōkya (三有 lit. three modes of actual existence). The creative cause of Bhava is Upādāna. Its consequence is Djāti.

BHAVASAṅGKRĀMITA SŪTRA.

Title of 3 translations, viz. (1.)

大方等修多羅王經 by Bodhirutchi, A. D. 386—534;

(2.) **佛說轉有經** by Buddhas'anta, A. D. 539; (3.)

佛說大乘流轉諸有經 A. D. 518—907.

BHAVA VIVĒKA 變毗吠伽

or **清辯** lit. clear argument.

A disciple of Nāgārdjuna, who retired to a rock cavern to await the coming of Maitrēya. Author of the **大乘掌珍論** Mahāyānatālaratna S'āstra, translated by Hiuen-tsang, A.D. 648.

BHĒCHADJYAGURU VAIDŪR-

YAPRABHĀSA PŪRVAPRA-

ṆIDHĀNA 藥師瑠璃光

如來本願功德經

Title of a translation by Hiuen-tsang, A. D. 650. See also Saptatathāgata pūrvapraṇidhāna vis'ēchavistara.

BHĒCHADJYAGURU PŪRVAP-

RAṆIDHĀNA 藥師如來

本願經 Title of a translation by Dharmagupta, A. D. 615.

BHĒCHADJYA RĀDJA 藥王

lit. the medical king. A disciple of S'ākyamuni. See also Survasattvapriyadars'ana and Vimalagarbha.

BHĒCHADJYARĀDJA BHĒCH-

ADJYASAMUDGATA SŪTRA

佛說觀藥王藥上二

菩薩經 Title of a translation by Kālayas'as, A. D. 424.

BHĒCHADJYA SAMUDGATA

藥上菩薩 lit. the superior medical Bodhisattva. A disciple of S'ākyamuni. See also Vimalanētra.

BHICHMAGARDJITA GHŌCH-

ASVARA RĀDJA 威音王

lit. the king of grave utterance. The name under which numberless Buddhas successively appeared, in Mahāsambhava, during the Vinirbhōga Kālpa.

BHIKCHU (Pāli. Bhikkhu. Singh.

Bhikchu. Tib. Dgeslong. Mong.

Gelong) **比丘** or **苾芻** ex-

plained by **乞士** lit. mendicant

scholars or by **釋種** lit. fol-

lowers of S'ākyā. (1) A fragrant

plant, emblem of the virtues of a

religious mendicant. (2.) Two

classes of S'rāmaṇas (q. v.), viz.

esoteric mendicants (**內乞**)

who control their nature by the

law, and exoteric mendicants (外乞) who control their nature by diet. Every true Bhik-chu is supposed to work miracles.

BHIKCHUNÎ (Tib. Dge slong ma, or Ani. Mong. Tshibaganza) **比丘尼** or **莎芻尼** Female religious mendicants who observe the same rules as any Bhikchu.

BHIKCHUNÎ PRATIMOKCHA SÛTRA **十誦律比丘尼戒經** Title of a compilation by Fa-hien.

BHIKCHUNÎ SAM̐GHAKAVIN-AYA PRATIMOKCHA SÛTRA **比丘尼僧祇律波羅提木叉戒經** Title of a translation by Fa-hien and Bhud-dhabhadra, A. D. 414.

BHÎMÂ 毗摩 or **妮** (1.) Name of S'iva's wife (the terrible). (2.) A city, W. of Khoten, possessing a statue (of Buddha) said to have transported itself thither from Udyâna.

BHÛROM 嚩囉 An exclamation, frequently occurring at the beginning of mantras (q. v.), probably in imitation of Bhramanic mantras which begin by invoking bhâr (earth), bhuva (atmosphere) and svar (heaven). Perhaps a contraction of bhâr (earth) and om (q. v.)

BHÛTA 部多 explained by **自生** lit. spontaneous generation, or by **化生** lit. born by transformation.

BHÛTAS 鋪多 Heretics who besmeared their bodies with ashes. Probably a Shivaite sect.

BIMBISÂRA or Bimbasâra or Vimbasâra (Singh. Bimsara. Tib. Srenika, or Gzugs tshan sningpo. Mong. Margisiri amogo langa ouile duktehi, or Tsoktsasun dshirûken) **頻毗娑羅** or **頻婆娑羅** or **莽沙王** explained by **影堅** lit. a shadow (rendered) solid, or by **瓶沙** lit. the sand of a vase. A King of Magadha, residing at Râdjagriha, converted by S'âkyamuni, to whom he gave the Vêṇuvana park. He was murdered by his son Adjâta-s'atru.

BIMBISÂRA RÂDJA SÛTRA. Title of 2 books, viz. (1.) **頻毗娑羅王詣佛供養經** and (2.) **莽沙王五願經**

BODHI or Sambodhi (Tib. Byang cùb) **菩提** explained by **道** lit. intelligence, or by **正覺** lit. (the act of keeping one's mind) truly awake, in contradistinction from Buddhi (the faculty of intelligence). That intelligence or knowledge by which one becomes a Buddha or a believer in Bud-

dhism. See also Bodhi pakchika dharma.

BODHIDHARMA 達摩大師

The 28th Indian (1st Chinese) patriarch, originally called Bodhitara (菩提多羅). He was a Kchattriya by birth, being the son of a king of southern India. His teacher Panyatara (般若多羅) gave him the name Bodhidharma to mark his understanding (bodhi) of the law (dharma) of Buddha. Bodhidharma brought the almsbowl of S'akyamuni (v. pâtra) to China (9th moon, 21st day, A. D. 520), visited Canton, and then Lohyang, where he remained engaged in silent meditation for 9 years, being thenceforth known as 'the wall-gazing Brahman' (壁觀婆羅門). He is supposed to have died *circa* A. D. 529.

BODHIDRUMA or Bodhivrikcha

菩提樹 lit. bodhi-tree, or

道樹 lit. tree of intelligence,

or 卑鉢羅 lit. pippala, or

賓撥梨力叉 lit. pippali

vrikcha, or 阿濕喝毗波

力叉 lit. asvas'tha vrikcha.

The tree (*Ficus religiosa*) under which S'akyamuni did 7 years' penance, and under which he became Buddha. This tree, originally 400 (Chinese) feet high, and 50 feet high when Hiuen-

tsang saw it (A. D. 629—645), still exists, 2 miles S. E. of Gayā, on the left bank of the Nâiranjana. Cuttings of this tree, which is considered to be a symbol of the spread and growth of Buddhism, are planted in China in front of monasteries and temples. Fah-hien (A. D. 399—414) mistook this tree for a palmtree (v. Patra), with which the Bodhi tree is now generally identified in China.

BODHILA 佛地羅 A native of Cashmere, author of the *Tattva sañtchaya s'âstra* (集真論), belonging to the Mahāsaṃghikāḥ School.

BODHIMANĀḌA (Singh. Bodhiman-

dala) 菩提道場 lit. the

platform of bodhi, or 道場 lit.

the platform of intelligence, or

金剛坐 lit. the diamond

throne (*vajrâsana*). The terrace,

said to have raised itself out of

the ground, surrounding the Bod-

hidruma, where all Bodhisattvas

sit down when about to become

Buddhas. This ground, said to

be as solid as diamond, is believed to form the navel (centre) of

the earth.

BODHIRUTCHI 菩提留支

or 菩提流支 or 流支

explained by 覺希 lit. un-

derstanding and hope, or by 道

Singh. Bowdyānga) **七菩提分** or **七覺分** lit. seven divisions of bodhi, or **七覺支** lit. seven branches of understanding. One of the 37 categories of the Bodhi pakchika dharma, comprehending 7 degrees of intelligence, viz. (1.) memory v. *Smṛiti*; (2.) discrimination v. *Dharma pravitchaya*; (3.) energy v. *Vīrya*; (4.) joy v. *Prīti*; (5.) tranquillity v. *Pras'rabdhi*; (6.) ecstatic contemplation v. *Samādhi*; (7.) indifference v. *Upêkchâ*.

BOLOR 鉢露兒 or **鉢露羅** A kingdom, N. of the Indus, S. E. of the Pamir, rich in minerals. The modern Balti, or Little Tibet (by the Dards called Palolo). It is to be distinguished from the city Bolor in Tukhâra.

BRAHMA (Siam. Phrom. Tib. Tshangs. Mong. Esrung tegri) **婆羅吸摩** or **婆羅賀磨** or **梵覽摩** or **梵天王** or **梵王** or **梵** explained by **一切衆生之父** lit. the father of all living beings. The first person of the Brahminical Trimurti, adopted by Buddhism, but placed in an inferior position, being looked upon, not as creator, but as a transitory dēvata whom every saint, on obtaining bodhi, surpasses.

BRAHMA DJĀLA SŪTRA. Title

of two translations, viz. **佛說梵網六十二見經** A. D. 222—280, and **梵網經** by Kumâradjiva, A. D. 406.

BRAHMADATTA 梵摩達 or **梵授** lit. gift of Brahma. (1.) A king of Kanyākubdja. (2.) A king of Vārānasī, father of Kāśyapa. (3.) Same as Brahmanandita.

BRAHMADHVADJA 相梵 lit. Brahma's figure. A fabulous Buddha, whose domain is S. W. of our universe, an incarnation of the 8th son of Mahābhījñā dñjanā bhībhū.

BRAHMAKALA 梵迦羅 Name of a mountain.

BRAHMAKĀYIKAS (Siam. Phrom. Tib. Tshangs hkhor) **梵迦夷天** or **梵天** lit. the dēvas of Brahma. The retinue of Brahma.

BRAHMĀKCHARAS 梵字 or **梵書** lit. Brahma's writing. Pāli or Sanskrit, the former being considered by Chinese writers the more ancient system, both as a written and spoken language.

BRAHMALŌKA 梵天 lit. the heavens of Brahma, or **世主天** lit. the heavens of the ruler of the world. Eighteen heavenly mansions constituting the world

of form (v. Rûpadhâta) and divided into 4 regions of contemplation (v. Dhyâna). Southern Buddhism knows only sixteen. Northern Buddhists added Puṇyaprasava and Anabhṛaka.

BRÂHMAṆA (Tib. Bram ze) 跋

濫摩 or 婆羅門 explained by 淨行 lit. pure walk. (1.)

A term of social distinction (姓 lit. clan), the caste of Brahmins. (2.) A religious term, designating a man whose conduct is pure.

BRAHMÂNANDITA 梵豫 lit.

lit. Brahma's elephant. A king of Vâis'âlî, who had 1000 sons, also called Brahmadata.

BRÂHMAṆAPURA 婆羅門

邑 A city, N. E. of the capital of Mâlava.

BRÂHMAṆARACHTRA 婆羅

門國 or 梵摩難國 lit. the kingdoms of the Brahmins. A general name for India.

BRÂHMAṆARACHTRA RÂDJA

SÛTRA 佛說梵摩難國王經 Title of a book.

BRAHMAPARICHADYÂH

梵衆 lit. the assembly of the Brahmas. The 1st Brahmâlôka. The 1st region of the 1st Dhyâna.

BRAHMAPURA 婆羅吸摩

補羅 explained by 女國 lit.

the woman-kingdom A kingdom of northern India, the dynastic title of which was entailed upon the female line exclusively. Its capital was situated near Sirenugur, Lat 30°10 N. Long 78°46 E.

BRAHMA PURÔHITAS 梵輔

lit. the attendants of Brahma. The 2nd Brahmâlôka. The 2nd region of the 1st Dhyâna.

BRAHMA SAHAMÂPATI

or Mahabrahma sahamâpati 梵摩

三鉢天 or 堪忽界王

lit. lord of the world of patient suffering. A title of Brahma, as ruler of the Sahalôkadhātu.

BRAHMA TCHÂRI 梵志

explained by 淨裔 lit. descendants of purity. (1.) A young Brahman. (2.) A Buddhist ascetic, irrespective of caste or descent.

BRAHMÂVADÂNA SÛTRA 佛

說梵魔喻經 Title of a book.

BRAHMA VASTU 梵章 Title

of a syllabary, in 12 parts.

BUDDHA (Siam. Phutthô. Tib.

Sangs rgyas. Mong. Burchan)

浮圖 or 佛陀 or 勃塔

ro 母馱 or 沒馱 or 佛

explained by 覺 lit. awake (understanding). (1.) „The first person of the Triratna. (2.) The highest degree of saintship, Bud-

dhaship. (3.) Every intelligent person who has broken through the bondage of sense, perception and self, knows the utter unreality of all phenomena, and is ready to enter Nirvâṇa.

BUDDHABHADRA 佛陀跋

多羅 or **佛馱跋陀羅**

explained by **覺賢** lit. intelligent sage. (1.) A native of

Kapilavastu, a descendant of Amritôdana Râdja, who came to China A. D. 406, introduced an alphabet of 42 characters and translated and composed many books. (2.) A disciple of Dharmakôcha, whom Hiuen-tsang (A. D. 630—640) met in India.

BUDDHABHÛMI SÛTRA 佛

說佛地經 Title of a translation by Hiuen-tsang, A.D. 645.

BUDDHABHÛMI SÛTRA

S'ÂSTRA 佛地經論

A commentary on the preceding work, translated by Hiuen-tsang A. D. 649.

BUDDHADÂSA 佛陀馱索

explained by **覺使** lit. envoy of intelligence. A native of Ayamukha, author of the Mahāvhibhâcha s'âstra.

BUDDHADHARMA same as Avênikadharma.

BUDDHADJIVA 佛陀什

explained by **覺壽** lit. intelligence and longevity. A native

of Cabul, who arrived in China A.D. 423 and translated 3 works.

BUDDHAGAYÂ v. Gayâ.

BUDDHAGUPTA 佛陀毘

多 explained by **覺蜜** lit.

honey of intelligence, and by **覺**

護 lit. protection of intelligence.

A king of Magadha, son and successor of S'akrâditya.

BUDDHA HRIDAYA DHÂRANÎ.

Title of two translations, viz.

諸佛心陀羅尼經

by Hiuen-tsang A. D. 650, and

諸佛心印陀羅尼經 of later date.

BUDDHAKCHÊTRA (Singh.

Buddhasêtra. Siam. Puthakhet.

Tib. Sangs rgyas kyi zing) **紇**

差恒羅 or **差多羅** or

刹恒利耶 or **佛刹**

explained by **佛土** lit. the

land of Buddha, or by **佛國**

lit. the kingdom of Buddha. The

sphere of each Buddha's influence, said to be of fourfold nature, viz.

(1.) the domain where good and

evil are mixed **淨穢雜居**

土; (2.) the domain in which the

ordinances (of religion) are not

altogether ineffectual **方便有**

餘土, though impurity is

banished and all beings reach the

state of S'râvaka and Anâgâmin;

(3.) the domain in which Buddhism is spontaneously accepted and carried into practice **自受用土**, where its demands are fully responded to **實報土**, and where even ordinary beings accept and carry them into practice **他受用土**; (4.) the domain of spiritual nature **法性土**, where all beings are in a permanent condition of stillness and light **常寂光土**.

BUDDHAMITRA 伏馱密多 or **佛陀密多** The 9th Indian patriarch, a native of northern India, by birth a Vâis'ja, author of the **五門禪經要用法** Pañchadvâra dhyâna sūtra mahârtha dharma, and therefore styled Mahâdhyânaguru (great teacher of contemplation). He died B. C. 487.

BUDDHANANDI 佛陀難提 The 8th Indian patriarch, a native of Kamarûpa and descendant of the Gantama family.

BUDDHAPÂLI 佛陀波利 explained by **覺護** lit. guarded by intelligence. (1.) A disciple of Nâgârdjuna and founder of a subdivision of the Madhyamika School. (2.) A native of Cabul who translated (A. D. 676) a Dhâraṇî into Chinese.

BUDDHAPHALA 佛果 lit. the fruit of Buddha. The fruition of Arhatship or Arahattvaphala.

BUDDHAPIṬAKA NIGRAHANÂMA MAHÂYÂNA SÛTRA 佛藏經 Title of a translation by Kumâradjîva, A. D. 405.

BUDDHASAṂGHATI SÛTRA 諸佛要集經 Title of a translation by Dharmarakcha, A. D. 265—316.

BUDDHAS'ÂNTA 佛陀扇多 explained by **覺定** lit. fixed intelligence. A native of Central India, who translated some 10 works into Chinese, A. D. 524—550.

BUDDHASÎMHA 佛陀僧訶 explained by **師子覺** lit. a lion's intelligence (i. e. supreme intelligence). (1.) A disciple of Asaṃgha. (2.) An epithet of Buddhochinga (q. v.)

BUDDHAS'RÎDJÑÂNA 覺吉祥 lit. the good omen of intelligence. A Bodhisattva, author of the **集大乘相論** Mahâyâna lakṣanasaṃghîti s'âstra.

BUDDHATCHARITA KÂVYA SÛTRA 佛所行讚經 A narrative of the life of S'âkyamuni by As'vaghôcha, translated by Dharmarakcha A. D. 414—421.

BUDDHATCHARITRA 佛本

行集經 Title of a history of Shâkyamuni, translated by Djñānagupta, A. D. 587.

BUDDHATCHHÂYÂ 佛影 lit.

the shadow of Buddha. The shadow of S'âkyamuni, exhibited in various places in India, but visible only to those 'whose mind is pure'.

BUDDHATRÂTA 佛陀多羅

多 or **佛陀多羅** explained

by **覺救** lit. intelligent saviour. (1.) Name of an Arhat, of the Saṃmatīya School. (2.) A native of Cabul, translator of the

大方廣圓覺修多羅了義經 Mahāvaiṣṭhāpūrabuddha sūtra prasannārtha sūtra (circa A. D. 650).

BUDDHAVANAGIRI 佛陀伐

那山 A mountain near Rājagriha. S'âkyamuni once lived in one of its rock caverns.

BUDDHAVARMA 浮陀跋

摩 or **佛陀跋摩** explained

by **覺鎧** lit. cuirass of intelligence. A native of India, co-translator of the **阿毘曇**

毗婆沙論 Abhidharma vibhāṣā s'āstra, A. D. 437—439.

BUDDHĀVATAMSAKA MAHĀVAIPULYA SŪTRA 大方

廣佛華嚴經 Title of a translation by Buddhābhaddra and others, A. D. 418—420.

BUDDHAYAS'AS 佛陀耶舍

explained by **覺明** lit. intelligent and bright. A native of Cabul, translator of 4 works, A. D. 403—413.

BUDDHOCHINGA 佛圖澄

A native of India, also styled Buddhasiṃha, who propagated Buddhism in China (about 348 A. D.) with the aid of magic.

BUDDHŌCHNĪCHA 佛頂骨

The skullbone of S'âkyamuni, an object of worship (v. Uchṇīcha).

BUKHARA 捕喝 or **捕揭**

The present Bokhara, Lat. 39°47' N. Long. 64°25' E.

C.

CHADABHIDJÑĀS v. Abhidjñā.

CHADAKCHARA VIDYĀMANTRA. Title of 3 translations, viz.

(1.) **六字神咒經** by Bodhirutchi, A. D. 693, (2.) **六字**

咒王經 A. D. 317—420, and

(3.) **六字神王經** A. D. 502—557.

CHADĀYATANA (Singh. Wēd-anākhandō. Tib. Skye mtchhed)

六呵也怛那 or **六處**

lit. 6 dwellings or **六入** lit. 6

entrances or 六塵 lit. six
gūṇas. One of the 12 Nidā-
nas; sensation, the objects of sen-
sation, the organs of sensation
(eye, ear, nose, tongue, body,
mind).

CHADPÂDÂBHIDHARMA 六
足阿毗曇摩 Title of a
philosophical work.

CHADUMÂN 忽露摩 A dis-
trict of Tukhâra, on the upper
Oxus.

CHAGHNÂN 尸葉尼 A dis-
trict E. of Chadumân.

CHAṆṆAGARIKÂḤ 山拖那
伽梨柯部 or 六城部
lit. the School of 6 cities. A
philosophical School.

CHAṆMÛKA 商莫迦 A Bod-
hisattva, famous for filial piety.

CHANMUKHI DHÂRAṆÎ 佛
說六門陀羅尼經
Title of a translation by Hieu-
tsang, A. D. 645.

CHARAKA 沙落羅 A mon-
astery in Kapis'a.

D.

DÂGOBA v. Stûpa.

DAKCHINÂ (lit. the right, south)
達欒拏 or 馱器尼 or
達親國 or 檀嚩 The Dec-
can, S. of Behar, often confound-
ed with 大秦國 Syria.

DAKCHINÂ YANA 南行
lit. course (of the sun) to the
south. A period of 6 months.

DAKCHINAKÔSALA v. Kôsala.

DAMAMÛKA NIDÂNA SÛTRA
(Mong. Dsanglun) 賢愚因緣
經 Title of a translation (lit. the
sûtra of the causes of wisdom
and foolishness), A. D. 445.

DÂNA 檀那 or 怛那 explain-
ed by 布施 lit. exhibition of
charity. The first of the 6
Pâramitâs, charity, as the motivo
of alms, sacrifices, self-mutilation
and self-immolation.

DÂNAPÂLA 施護 lit. donor of
salvation. A native of Udyâna,
who translated into Chinese some
111 works and received (A. D.
982) from the Emperor the
title 顯教大師 lit. great
scholar and expositor of the faith.

DÂNAPATI 檀越 lit. by charity
crossing (the sea of misery) or
施主 lit. sovereign of charity.
A title given to liberal patrons of
Buddhism.

DÂNATAKA ÂRANYAKAḤ 檀
那陀迦阿蘭若 Hermits
living on the seashore or on
half-tide rocks.

DANTAKÂCHṬHA 憚哆家瑟
託 explained by 齒木 lit.

dental wood (restoring decayed teeth when chewed). A tree, said to have grown from a tooth-pick of Śākyamuni.

DANTALÔKAGIRI 彈多落迦山 or **檀特山** A mountain (the *montes Duedali* of Justin) near Varucha, with a cavern (now called Kashmiri-Ghâr), where Sudâna lived.

DARADA 陀歷 The country of the ancient Dardao, now called Dardu, Lat. 35°11 N. Long. 73° 54 E.

DAS'ABALA 十力 lit. ten powers. An epithet of every Buddha, as possessing 10 faculties, consisting of some of the 6 Abhidjñas and of some of the 8 Mārgas.

DAS'ABALA KÂS'YAPA v. Vāchpa.

DAS'ABHŪMI PRATICĪTHITE 荅攝蒲密卜羅牒瑟吒諦 An exclamation (lit. 'thou who art standing upon the ten regions') addressed to Tathāgatas in prayers.

DAS'ABHŪMIKA SŪTRA. Title of 2 translations, viz. (1.) **漸備一切智德經** by Dharmarakcha, A. D. 297, and (2.) **十住經** by Kumāradjīva and Buddhayas'as, A. D. 384-417.

DAS'ABHŪMIKA SŪTRA

S'ĀSTRA 十地經 A compilation by Vasubandhu, translated by Bodhirutchi. A. D. 508-511.

DAS'ABHŪMIVIBHĀCHĀ S'ĀSTRA 十住毗婆沙論 Commentary, by Nāgārdjuna, on the two foregoing works, containing the earliest teaching regarding Amitābha, translated by Kumāradjīva, circa A. D. 405.

DAS'ADHARMAKA. Title of two translations, viz. (1.) **大乘十法會** by Buddhas'anta, A. D. 539, and (2.) **佛說大乘十法經** by Saṃghapāla, A. D. 502-557.

DAS'ADIGANDHAKĀRA VIDHVAMŚANA SŪTRA 佛說滅十方冥經 Title of a translation by Dharmarakcha, A. D. 306.

DAS'ASĀHASRIKĀ PRADJÑĀ-PĀRAMITĀ. A section of the Mahāpradjñāpāramitā sūtra (q.v.), identic with the Aṣṭasāhasrikā pradjñāpāramitā sūtra (q.v.), and separately translated under the following titles, viz. (1.) **道行般若波羅蜜經** by Lokarakcha, A. D. 179, (2.) **小品般若波羅蜜經** by Kumāradjīva, A. D. 408, (3.) **摩訶般若波羅蜜鈔經** (incomplete) by Dharmapriya, A.

D. 382, (4.) 大明度無極經

A. D. 222—280, (5.) 佛母出生三法藏般若波羅蜜多經 by Dānapāla, A. D. 980-1,000.

DAS'ATCHAKRA KCHITIGARBHA. Title of two translations, viz., (1.) 大乘大集地藏十輪經 A. D. 651, and (2.) 佛說大方廣十輪經 A. D. 397—439.

DELADÂ (Singh. Dalada) 佛齒 lit. Buddha's tooth. A sacred relic, the left canine tooth of S'âkyamuni.

DÊVA (Singh. Dewa. Tib. Lha. Mong. Tegri) 提婆 explained by 梵天人 lit. inhabitants of the Brahmalôkas, or by 天神 lit. spirits of heaven. (1.) General designation of the gods of Brahminism, and of all inhabitants of the Dêvalôkas who are subject to metempsychosis. (2.) Name of the 15th patriarch, a native of southern India, a disciple of Nâgârdjuna, also called Dêvabodhisattva 提婆菩薩 and Ârya Dêva 聖天, and Nilanêtra 青目 (lit. azure eye) or 分別明 (lit. distinguishing brightness), author of 9 works, a famous antagonist of

Brahminism.

DÊVADARS'ITA or Dêvadis'tha (Singh. Dêvadaho) 天臂城 The residence of Suprabuddha.

DÊVADATTA (Singh. Dewadatta. Tib. Lhas byin or Hlan dshin. Mong. Tegri Oktigâ) 提婆達多 or 調達 explained by 天授 lit. gift of dêvas. The rival and enemy of S'âkyamuni, an incarnation of Asita, swallowed up by hell, worshipped as Buddha by a sect, up to 400 A. D., supposed to reappear as Buddha Dêvarâdja (天王) in an universe called Dêvasôppâna (天道).

DÊVÂLAYA (Singh. Dewala) 天祠 lit. shrine of a dêva. Name of all brahminical temples.

DÊVALÔKA (Singh. Dewaloka. Tib. Lha yul) 天 lit. heaven or 天宮 lit. mansion of dêvas. The 6 celestial worlds, situated above the Mêru, between the earth and the Brahmalôkas. See Tchatur mahârâdja kâyikas; Tra-yastrîms'as; Yama; Tuchita; Nir-manarati; Paranirmita.

DÊVANAGARI 天迦盧 explained by 西藏梵字 lit. Indian characters used in Tibet, or by 神字 lit. the writing of dêvas. See under

Sanskrita.

DĒVAPRADJÑA 提雲般若

or 提曇陀若那 explained by 天智 lit. wisdom of a dēva. A native of Kustana who translated 6 works into Chinese.

DĒVAS'ARMAN 提婆設摩

A Sthavira, author of two works (in which he denied the existence of both ego and non-ego), who died 100 years after S'ākyamuni.

DĒVASĒNA 提婆犀那

explained by 天軍 lit. army of dēvas. An Arhat who could transport himself and others into Tūchita.

DĒVATĀ SŪTRA 天請問經

Title of a translation by Hiuentsang, A. D. 648.

DĒVATIDĒVA 天中天

lit. the dēva among dēvas. The name given to Siddharta (v. S'ākyamuni), when, on his presentation in the temple of Mahēs'vara (S'iva), the statues of all the gods prostrated themselves before him.

DEVĒNDRA SAMAYA 天主

教法 lit doctrinal method of the lord of dēvas. A work (on royalty), in the possession of a son of Rādja balēndrakētu.

DĒVĪ (Singh. Dewi) 提鞞

explained by 天女 lit. a female dēva. Same as Apsaras.

DHANADA v. Vāis'ramaṇa.

DHANAKATCHĒKA 獸那羯

磔迦 An ancient kingdom in the N. E. of modern Madras presidency.

DHANU 弓 lit. a bow.

A measure of length, the 4000th part of a yōljana.

DHARANA or Purāna 陀那

explained by 鉢 lit. the 24th part of a tael. An Indian weight, equal to 70 grains.

DHARAṆĪMDHARA 持地

lit. grasping the earth. A fabulous Bodhisattva to whom Buddha revealed the future of Avalōkitēs'vara.

DHĀRAṆĪ 陀羅尼

explained by 咒 lit. mantras. Mystic forms of prayer, often couched in Sanskrit, forming a portion of the Sūtra literature (Dhāraṇipīṭaka) in China as early as the 3rd century, but made popular chiefly through the Yogācārya (q. v.) School. See also Vidyādhara-pīṭaka; Mantra; Riddhi; Vidya mantra.

DHARMA (Pāli. Dhamma. Singh.

Dharmma. Tib. Los krims) 達磨 or 答哩麻 or 達而

麻耶 explained by 法 lit.

law. (1) The Buddhist law, principles, religion, canon, and objects of worship. (2.) The perception of character or kind, one

of the Chaḍayatanas. (3.) One of the Triratna (q. v.)

DHARMA ÂRANYAKA 達摩阿蘭若 or **法阿蘭若** Hermits and ascetics, holding that the principles (dharma) of human nature are originally calm and passive. Their favourite tree is the Bodhi tree.

DHARMABALA 竺法力 A S'rāmaṇa of the West, translator (A. D. 419) of the Sukhāvati vyūha.

DHARMABHADRA 法賢 or **安法賢** A S'rāmaṇa of the West, translator of 2 sūtras. See also under Dharmadēva.

DHARMABODHI 達磨菩提 or **法覺** A S'rāmaṇa, translator (A. D. 386-550) of the Nirvāṇa s'āstra.

DHARMADĒVA 法天 A S'rāmaṇa of Nālanda saṃghaīna who translated (under this name) 46 works (A. D. 973-981), and under the name Dharmabhadra (**法賢**) 72 works (A. D. 982—1,001).

DHARMADHARA 曇摩持 or **持法** or **曇摩侍** or **法惠** or **法慧** (Dharma-pradjña) or **法海** (1) A S'rāmaṇa of the West who translated (A. D. 367) several works on the Vinaya. (2.) A fabulous king

of Kinnaras.

DHARMADHĀTU HRIDDYA SAMVṚITA NIRDĒSA 法界體性無分別會 Title of a translation by Mandra, A. D. 502—557.

DHARMAJĀTAYAS'AS 曇摩伽陀耶舍 or **法生稱** A native of Central India, translator (A. D. 481) of the Amitharta sūtra (**無量義經**)

DHARMA GAHANĀBHĪYUDGATA 空王 A fictitious Buddha said to have taught 'absolute intelligence'.

DHARMAGUPTA or Dharmakṛti (Pāli. Dhammagutta) **曇磨毘多** or **達摩笈多** or **達瞿諦** or (incorrectly) **曇無德** or **法密** or **法藏** or **法護** (1.) An ascetic of Ceylon, founder (circa 400 A. D.) of the Dharmagupta (**法密部** or **法藏部** or **法護部**) School, a branch of the Sarvāstivādaḥ (2.) A native of southern India who translated (A. D. 590—616) many works into Chinese.

DHARMAGUPTA BHIKṢHU KARMAN 四分僧羯磨 Title of a compilation by a disciple of Hiuen-tsang.

DHARMAGUPTA BHIKCHUNĪ
KARMAN 四分比丘尼

羯磨法 Title of a translation by Guṇavarman, A. D. 431.

DHARMAGUPTA VINAYA 四分律藏 Title of a translation by Buddhayaśas (A. D. 405) and another.

DHARMAKĀLA 曇摩迦羅
or 曇柯迦羅 or 法時
A native of Central India, the first translator of a book on discipline (Pratimokṣa of the Mahāsaṃghika vinaya) introduced in China (A. D. 250).

DHARMĀKARA 達摩羯羅
or 法性 lit. religious nature.
(1.) A title of honour. (2.) A previous incarnation of Amitābha, when a disciple of Lōkēśvara-rāja. (3.) A native of Baktra, follower (A. D. 630) of the Hināyāna School.

DHARMAKĀYA (Tib. Cos kyi sku) 法身 lit. the spiritual body. (1) The first of the 3 qualities (v. Trikāya) belonging to the body of every Buddha, viz. luminous spirituality. (2) The 4th of the Buddhakētras.

DHARMAMATI 達摩摩提
or 法意 lit. mind of the law.
(1.) The 8th son of Tchandrasūrya pradīpa. (2.) A S'rāmaṇa of the West who translated (A. D. 430) two works.

DHARMAMITRA 曇摩密多
or 法秀 lit. flourishing of the law, or 連眉禪師 lit. the man with connected eye-brows, teacher of dhyāna. A S'rāmaṇa of Cabul who translated (A. D. 424—442) many works.

DHARMANANDĪ 曇摩難提
or 法喜 lit. joy of the law. A S'rāmaṇa of Tukhāra who translated (A. D. 384—391) five works.

DHARMAPADA (Pāli. Dhammapada). Title of 4 versions of a work by Dharmatrāta, viz. (1.) 法句經 or 曇鉢偈 Dharmapada gāthā A. D. 224, (2.) 法句譬喻經 Dharmapadāvadāna sūtra A. D. 290—306, (3.) Avadāna sūtra (q. v), (4.) 法集要頌經 Dharmasaṃgraha mahārtha gāthā sūtra, A. D. 980—1001.

DHARMAPĀLA 達摩波羅
護法 lit. guardian of the law.
A native of Kāntchipura, who preferred the priesthood to the hand of a princess. He is famous as a dialectician, an opponent of Brahminism, and author of four works (translated into Chinese A. D. 650—710).

DHARMAPHALA 曇果 or S'ākya Dharmaphala 釋曇果
A S'rāmaṇa of the West who

introduced in China (A. D. 207) the **中本起經** *Madhyama ityukta sūtra* (a biography of S'ākyamuni).

DHARMAPRABHĀSA 法

明 lit. brightness of the law.

A Buddha who, in the *Ratnāvabhāsa Kalpa*, will appear in *Suvisuddha*, when there will be no sexual difference, birth taking place through *anupapādaka*.

DHARMAPRADJÑA v. Dharmad-

hara.
DHARMAPRAVITCHAYA (Pāli. *Dhamma vitchaya*) **擇** lit. dis-

crimination or **擇覺** lit. the (second) *bodhyanga* (q. v.), viz. discrimination, i.e. the faculty of discerning truth and falsehood.

DHARMAPRIYA 達摩畢利

or **曇摩卑** or **曇摩婢** or

or **法愛** lit. love of the law

or **法善** lit. goodness of the

law. (1.) A *S'ramaṇa* from India, translator of the *Daśāsaharikā* (A. D. 352) and of a work on the *vinaya* (A. D. 400). (2.) An adherent of the *Hinayāna* School from *Baktra* (A. D. 630).

DHARMARAKCHA. Name

of five persons, viz. (1.) **竺法蘭** lit. *Indu Dharmā Āraṇya* (Tib. *Gobharaṇa* or *Bhāraṇa*), translator (with *Kāśyapa Māt-aṅga*) of the *sūtra* of 42 sections

(A. D. 67); (2.) **竺曇摩羅察** or **竺曇摩羅刹** or **竺法護** lit. *Indu Dharmarakeha*,

a native of *Takhāra*, who introduced the first alphabet in China and translated (A. D. 266—317) some 175 works; (3.) **竺曇無蘭** (*Indu Dharmā Āraṇya*) or

法正 lit. correctness of the law, translator of several works (A. D. 381—395); (4.) **曇無識**

or **曇摩識** or **曇謨識** or **曇摩羅識** or **法豐**

lit. prosperity of the law, translator of 24 works (A. D. 414—421); (5.) **法護** lit. guardian of the law, translator of 12 works (A. D. 1,004—1,058).

DHARMARĀDJA 法王 lit.

king of the law (religion). Epithet of every Buddha.

DHARMARATNA 法寶 lit.

treasures of the law. Collective name for all *sūtras*.

DHARMARUTCHI 曇摩流支

or **法希** lit. hope of the law, or

法藥 lit. joy of the law. Name of three persons, viz. (1.) a *S'ramaṇa* of southern India, translator of three works (A. D. 501—507); (2.) a *S'ramaṇa* of southern India who changed his name (A. D. 684—705) to *Bodhirutehi* (q. v.), translator of 53 works (died A

D. 727); (3) the subject of a legend, a fictitious contemporary of Kchêmañkara Buddha.

DHARMAS'ÂLÂ or Puṇ-
ya'salâ 達摩舍羅 or 福舍
lit. dwelling of happiness, i.e. an
asylum, or dispensary.

DHARMASAÑGÎTÎ SÛTRA 法
集經 Title of a translation by
Bodhirutchi (A. D. 515).

DHARMASAÑGRAHA SÛTRA
法集名數經 Title of a
translation by Dânapâla (A. D.
980--1,000).

DHARMAS'ARÎRA 法舍利
General term for all s'arîras
(q. v.)

DHARMAS'ARÎRA SÛTRA 佛
說法身經 Title of a book.

DHARMASATYA 曇諦 or
曇無諦 or 法實 lit. truth
of the law. A S'ramaṇa from
Parthia, who introduced in China
(A. D. 254) the 羯磨 Karman
of the Dharmagupta nikâya.

DHARMASÎMHA 達摩僧伽
A famous dialectician in Kustana.

DHARMASMRITY UPAST-
HÂNA (Pâli. Dhammânupassanâ)
念諸法從因緣生本
無有我 lit. remember that
the constituents (of human na-
ture) originate according to the
Nidânas and are originally not

the self. The 4th mode of recol-
lection (v. Smrityupasthâna).
One of the 37 Bodhipakchika
dharma.

DHARMÂS'ÔKA (Mong. Ghas-
salung ügei nomihn chan) 法
阿育 The name given to As'ôka
on his conversion.

DHARMAS'ÛRA or Dharmavikra-
ma or S'âkyadharmas'ûra 釋法
勇 or 曇無竭 or 法勇
lit. the brave of the law. A na-
tive of Chihli, of the surname Li
李, who visited India (A. D.
420--453) and brought to China
the 觀世音菩薩得大
勢菩薩受記經 Avalô-
kitês'vara mabâsthâmaprâptavyâ-
karâṇa sûtra.

DHARMATCHAKRA 法輪 lit.
the wheel of the law. The em-
blem of Buddhism as a system
of cycles of transmigration, the
propagation of which is called
轉法輪 lit. turning the
wheel of the law.

DHARMATCHAKRA PRAVAR-
TANA SÛTRA. Title of two
translations, viz. (1.) 轉法
輪經 A. D. 25--220, and (2.)
佛說三轉法輪經
A. D. 710.

DHARMATRÂTA 達摩但邏
羅多 or 達磨多羅 or

法救 lit. saviour of the law.

A native of Gândhâra, maternal uncle of Vasumitra, and author of 7 works (translated into Chinese A. D. 663—1001).

DHARMA TRĀTA DHYĀNA

SŪTRA 達磨多羅禪經

Title of a translation by Buddhahadra (A. D. 398—421).

DHARMA VARTI v. Kās'yapa Buddha.

DHARMAVIKRAMA v. Dharmas'ūra.

DHARMAVIVARDHANA 法益

lit. increase of the law. Official title of Kunāla.

DHARMAYAS'AS 曇摩耶舍

or **法稱** lit. fame of the law.

(1.) A native of Cabul, translator (A. D. 407—415) of several works. (2.) A native of India, author of several works (translated into Chinese A. D. 973—1058).

DHARMÔTTARĀḤ 達謨多

梨與部 or **達摩鬱多**

梨部 or **法上部** lit. the

School of the superior of the law,

or **勝法部** lit. the School of

the conqueror of the law. A

School founded by Dharmôttara,

a famous expositor of the Vinaya

DHĀTU 頭陀 or **駄都** ex-

plained by **堅實** lit. firm and

real or **抖擻** lit. raised. Sac-

red relics, s. a s'arîra (q. v.)

DHĀTUGŌPA v. Stūpa.

DHĀTUKĀYAPĀDA S'ĀSTRA

阿毗達磨界身足論

Title of a work by Vasumitra (or Pūrṇa), translated by Hiuentsang, A. D. 663.

DHRIṬAKA (Tib. Dhitika) **提**

多迦 or **通真量** lit. pene-

trating correct measures. The

5th Indian patriarch, born at

Magadha, a disciple of Upagupta.

He converted the heretic Mik-

khaka and died (circa 286 B. C.)

by ecstatic contemplation.

DHRIṬARĀCHṬRA (Siam.

Thatarot. Tib. Yul bhkorsrung.

Mong. Ortechilong tetkukctchi)

第黎多曷羅殺吒羅

or **提頭賴吒** or **提多**

羅吒 or **持國者** lit. con-

troller of the kingdom. The

white guardian of the East, one

of the Lōkapālas, a king of Gand-

harvas and Pis'atchas.

DHRIṬIPARIPŪRṆA 滿菩

薩 lit. the firm and complete

Bodhisattva. A Buddha expected

to appear as Padma vrichabha

vikrāmin, attending on Padma-

prabha.

DHRUVAPĀṬU 杜魯婆跋

吒 or **常睿** lit. constantly

intelligent. A king of Vallabhi

(A. D. 630), son-in-law of S'ila-

ditya.

DHVADJÂGRAKÊYÛRA 妙幢
相三昧 A degree of ecstatic
 meditation (v. Samâdhi).

DHVADJÂGRAKÊYÛRA
DHÂRANÎ 佛說無能勝
旃王如來莊嚴陀羅
尼經 Title of a translation by
 Dânapâla, A. D. 980—1000.

DHYÂNA (Tib. Sgompâ. Mong.
 Dyan) **第耶那** or **持訶那**
 or **禪那** or **禪** lit. abstrac-
 tion, or **禪定** lit. fixed abst-
 raction, or **觀** lit. contemplation,
 or **念修** lit. exercises in re-
 flection. One of the 6 Pârâmitâs,
 abstract contemplation, intend-
 ed to destroy all attachment to
 existence in thought or wish.
 From the earliest times Buddhists
 taught four different degrees of
 abstract contemplation by which
 the mind should free itself from
 all subjective and objective tram-
 mels, until it reached a state of
 absolute indifference or self-an-
 nihilation of thought, perception
 and will. In after times, when
 the dogma of metempsychosis
 became the ruling idea and a
 desire arose to have certain local-
 ities corresponding to certain
 frames of mind where individuals
 might be reborn in strict ac-
 cordance with their spiritual
 state, the 18 Brahmalôkas were
 divided into 4 regions of con-

templation (**四禪**). The first
 region of Dhyâna (**初禪**), com-
 prising the heavens called Bra-
 hma parichadya, Brahma purôkita
 and Mahâbrahma, was said to be
 as large as one whole universe.
 The second Dhyâna (**第二禪**)
 was made to comprehend the
 heavens Parittâbha, Apramabha
 and Âbhâsvara and to correspond
 in size to a small chiliocosmos
 (**小千界**). The next three
 Brahmalôkas, Parittas'ubha, Ap-
 ramânâs'ubha and S'ubhakritsna,
 were assigned to the third Dhyâna
 (**第三禪**) and described as
 resembling in size a middling
 chiliocosmos (**中千界**). The
 fourth Dhyâna (**第四禪**), equal
 in proportions to a large chilio-
 cosmos (**大千界**), was formed
 by the remaining 9 Brahmalôkas,
 namely, Puṇyaprasava, Anabraka,
 Vrihatphala, Asandjñisattva, Av-
 riha, Atapa, Sudris'a, Sudars'ana
 and Akanich'ṭha. The first region,
 being of the size of 1 universe,
 was also considered to comprise,
 as every universe does, 1 sun and
 moon, 1 central mountain (Mêru),
 4 large continents and 6 Dêva-
 lôkas. Consequently the second
 region, being equal to a chiliocos-
 mos, had to be counted as number-
 ing 1 second Dhyâna with 1,000
 first Dhyânas, 1,000 suns and
 moons, 1,000 Mêrus, 4,000 con-

tinents and 6,000 Dêvalôkas. Likewise the third region was now described as being formed by the third Dhyâna with 1,000 second Dhyânas, 10 millions of first Dhyânas, 10 million suns and moons, 10 million Mêrus, 40 million continents and 60 million Dêvalôkas. The fourth region was made up by the fourth Dhyâna with 1,000 third Dhyânas, 10 million second Dhyânas, 10,000 kôṭis of first Dhyânas, as many suns, moons and Mêrus, 40,000 kôṭis of continents and 60,000 kôṭis of Dêvalôkas. But having once given to those 4 Dhyânas a place in cosmology, the Buddhist mind logically proceeded to make them participate in those changes to which every universe was believed to be subject by the rotation of kalpas (see under Asaṃkhyêa). Consequently it was said that, in the course of every 'kalpa of destruction' (壞劫) within a cycle of 64 kalpas, the first Dhyâna is destroyed 56 times (à 1 kalpa) by fire, the second Dhyâna 7 times by water, and the third Dhyâna once (during the 6th kalpa) by wind. The fourth Dhyâna, corresponding to a state of absolute indifference, was declared to remain untouched by all the revolutions of the worlds. 'When fate (天命) comes to an end, then the fourth Dhyâna

may come to an end too,' but not sooner.

DIGNÂGA or Mahādignâga 大域龍 lit. the dragon of the great region or Mahādignâgârdjuna 大域龍樹 lit. the dragon tree of the great region. Author of several works translated into Chinese A. D. 648—1,000.

DINABHA 提那婆 A deity worshipped by heretics in Persia.

DÎPÂMKARA (Singh. Dipankara. Tib. Marmemzad) 提和竭羅 or 燃燈佛 or 定光佛 lit. the Buddha of fixed light. The 24th predecessor of S'âkyamuni (who foretold the coming of the latter), a disciple of Varaprabha.

DHÎRGABHÂVANA SAMGHÂRÂMA 地迦槃縛那僧伽藍 A monastery, near Kustana, with a statue which had 'transported itself' thither from Kharachar.

DÎRGHÂGAMA v. Âgama.

DÎRGHÂGAMA SÛTRA 佛說長阿含經 Title of a compilation of 30—34 Sûtras, translated by Buddhayas'as A. D. 413.

DÎRGHANAKHA or Agnivâis'yâna (Pâli. Aggivêssâyana) 長爪 lit. long claws. An Arhat, uncle of S'âriputta.

DÎRĠHANAKHA PARĪVRÂD-
JAKA PARIPRITCHTCH-Â

長爪梵志請問經

Title of a translation, A. D. 700.

DIVÂKARA 地婆訶羅 or

日照 lit. sunshine. A S'ra-

mapa of Central India, translator

(A. D. 676—688) of 18 or 19

works, author of a new alphabet.

DIVYAS'RÔTRA (Pali. Dibbasôta)

天耳 lit. celestial ear. The

2nd Abhidjña, ability to under-

stand any sound produced in any

universe.

DIVYATCHAKCHUS (Pali.

Dibbatchakkhu) 天眼 lit.

celestial eye. The 1st Abhidjña,

instantaneous view of any object

in any universe.

DJALADHARA GARDJITA

GHÔCHASUSVARA NAKCH-

ATRA RÂDJA SAMKU-

SUMITÂBHIDJÑA 雲雷

音宿王華智 lit. flowery

wisdom of the ruler of the con-

stellation of 'the sound of thun-

der clouds.' A fictitious Buddha

of the Priyadars'ana kalpa.

DJALAGARBHA 水藏 lit.

treasury of water. Second son

of Djalavâhana, reborn as Gôpâ.

DJALÂMBARA 水滿 lit. ful-

ness of water. Third son of

Djalavâhana, reborn as Râhula.

DJÂLANDHARA 闍爛達羅

Ancient kingdom and city in the

Punjaub, now Jalendher, Lat.
31° 21 N., Long. 75° 38 E.

DJALAVÂHANA 流水 lit. flow-

ing water. A physician, son of

Djâtîmâdhara, reborn as S'âkya-

muni.

DJAMBALÂ (Tib. Dzám bha la)

擔步羅 or 苦婆羅

Citrus acida.

DJAMBU (Singh. Damba. Tib.

Dzám bu) 瞻部 or 剌浮 or

閻浮樹 A tree with trian-

gular leaves, perhaps the Eugenia

jambolana.

DJAMBUDVÎPA (Singh.

Dampadiwa. Siam. Xom plu-

thavib. Tib. Djanbugling or

Djambudwip. Mong. Djambudip)

咱哺的瑟 or 閻浮 or

瞻浮洲 or 瞻部洲 or

or 剌浮 One of the 4 contin-

ents of our universe, of triangular

(v. Djambu) shape, situated S. of

the Mêru, the southern continent,

designation of the inhabited

world known to Buddhists, ruled

by Narapati (人王 lit. king of

men) in the E., by Gadjapati

(象王 lit. king of elephants)

in the S., by Tchatriapati (寶王

lit. king of the parasol jewel)

in the W., by As'vapati (馬王

lit. king of horses in the N., and

including, grouped around the

Anavatapta (lake) and the Himâ-

laya, (1.) the countries of the Huns, Uigurs, Turks, etc. in the N., (2.) China, Corea, Japan, and some islands in the E., (3.) northern India (27 kingdoms), eastern India (10 kingdoms), southern India (15 kingdoms) and central India (30 kingdoms) in the S., and (4.) 34 kingdoms in the W.

**DJĀṆGULĪ VIDYĀ 佛說禳
麋黎童女經** Title of a
translation by Amoghavadjra, A.
D. 746—771.

DJARĀMARANA 老死 lit.
decrepitude and death. One of
the 12 Nidānas, the primary truth
of Buddhism, i. e. recognizing
that decrepitude and death are
the natural products of the ma-
turity of the 5 Skandhas.

**DJĀTAKA or Djātakamālā 闍
多伽 or 祇夜 or 本生
事** lit. adventures of original
(former) births. Books detailing
previous incarnations of saints.

**DJĀTAKAMĀLĀ S'ĀSTRA 菩
薩本生鬘論** Title of a
compilation of 14 Djātakas of
S'ākyamuni by Āryasūtra, com-
mented on by Djinadēva, trans-
lated A. D. 960—1127.

**DJĀTAKA NIDĀNA 佛說生
經** Title of a translation by
Dharmarakṣa, A. D. 285.

DJATARŪ PARADJATA PAṬIG-

**GAHANĀ VÊRAMANĪ 不
捉持生像金銀寶物**
lit. refrain from acquiring or pos-
sessing uncoined or coined gold,
silver or jewels. The 10th rule
for novices (v. Sikkhâpadāni),
enforcing strict poverty.

DJĀTI 生 lit. birth. One of the
12 Nidānas, birth, taking place
according to the Tchatur Yōni
(q. v.) and in each case placing
a being in some one of the 6
Gāti.

DJĀTIKA 闍提 or 金錢
lit. gold-cash. An odoriferous
flower.

D J Ā T I Ñ D H A R A 持水
lit. holding water. A physician
who adjusted prescriptions and
diet to the seasons; reborn as
S'uddhōdana.

DJAYAGUPTA 闍耶毬多
A teacher of Hiuen-tsang when
in Srughna.

DJAYAPURA 闍耶補羅
A city in the Punjab, now Ha-
saurah, 30 miles N. W. of Lahore.

DJAYASĒNA 闍耶犀那
or **勝軍** lit. conquering army.
A Vedic scholar of Surāchṭra,
disciple of S'ilabhadra.

**DJAYĒNDRA VIHĀRA 闍耶
因陀羅寺** A monastery of
Pravarnasēnapura (now Srinagar)
in Cashmere.

DJÊTA 逝多 or 祇陀 or
祇陀大子 lit. Djêta
Kumâra. Son of Prasênadjit,
original owner of the park Djêta-
vana.

DJÊTAVANA VIHÂRA 逝多
林 or 逝多苑 or 祇樹
or 祇洹 or 給園 lit. the
garden that was given or 金
田 or 金地 lit. gold fields, or
戰勝林 lit. the park of fight
and victory (Djêtrivana), or 祇
桓精舍 lit. the monastery
of Djêta. A vihâra of seven
storeys, in the park which An-
âthapiṇḍaka bought of prince
Djêta and gave to S'âkyamuni.

DJÊTAVANÎYÂH or Djêtiyas'ailâh
只底𑖦部 or 只底
與世羅部 or 支提
加部 or 支提山部
or 制多山部 or 住支
提山部 lit. School of the
dwellers on mount Djêta, or 勝
林部 lit. School of Djêtrivana.
A subdivision of the Stâvirâh
School.

DJÎHVÂ 舌 lit. tongue, taste.
(1.) One of the 5 Indriyas, the
organ of taste. (2.) One of the 6
Vidjûânas, the sense of taste.

DJINA 耆那 or 視那 or
最勝 lit. most victorious. (1.)

An epithet given to every Bud-
dha. (2.) 陳那 A native of
Andhra, author of some 6 s'âstras,
translated A. D. 557—711.

DJINABANDHU 辰那飯荼
or 最勝親 lit. most victo-
rious and intimate. An adhe-
rent (A. D. 650) of the Mahâyâna
School.

DJINAMITRA 勝友 lit.
victorious friend. An eloquent
priest of Nâlanda (A. D. 630),
author of the 根本薩婆多
部律攝 Sarvâstivâda vinaya
saṃgraha, translated A. D. 700.

DJINAPUTRA 慎那弗咄羅
or 最勝子 lit. most victo-
rious son. A native of Parvata,
author of the 瑜伽師地論
釋 Yogâcchâryabhûmi s'âstra
kârikâ, translated by Hiuen-
tsang, A. D. 654.

DJINATRÂTA 辰那多羅多
or 最勝救 lit. most victorious
saviour. An adherent (A. D. 630)
of the Mahâsaṃghika School.

DJÎVAKA 時縛迦 or
(incorrectly) 耆城 or 能活
lit. able to revive. A physician,
illegitimate son of Bimbisâra by
Âmrâdârikâ, who resigned the
succession in favour of Adjâ-
tas'âtru.

DJÎVAKAHRADA 救命池

lit. life-saving pond. A tank near Mrigadâva.

DJÎVAÑDJÎVA (Tib. Chang chang chon) 命命 A singing bird, famous by the sweetness of its note.

DJÑÂNA 若那 or 智 lit. knowledge. Supernatural intuition, as the result of samâdhi.

DJÑANABHADRA 若那跋達羅 or 懷那跋陀羅 or 智賢 lit. wise and sage. (1.)

A native of 波頭摩 (Padma?), translator (A. D. 558), with Djñanayas'as, of a s'âstra on the Pañcha vidyâ. (2.) A native of 波陵 or 訶陵 in 南海

co-translator (with others) of the 大般涅槃經後分 latter part of the Mahâparinirvâṇa sūtra, A. D. 665.

DJÑANAGUPTA 闍那崛多 or 志德 lit. determined virtue. A native of Gandhâra, translator (A. D. 561—592) of 43 works.

DJÑÂNÂKARA 智積 lit. accumulation of knowledge. Eldest son of Mahâbhīdjanâbhībhu, reborn as Âkchôbhya.

DJÑÂNAMUDRA 智印三昧 lit. the samâdhi called 'the seal of knowledge.' A degree of ecstatic meditation.

DJÑÂNAPRABHA 智光 lit. light of knowledge. A dis-

ciple of S'īlabhadra, an opponent of Brahminism.

DJÑÂNAS'RÎ 智吉祥 lit. happy omen of knowledge. A S'rāmaṇa of India, translator (about A. D. 1053) of two works.

DJÑÂNATCHANDRA. (1.) 智月 lit. moon of knowledge. Name of a prince of Kharachar who entered the priesthood (A. D. 625.) (2.) 慧月 lit. moon of wisdom. Name of the (heretical) author of the 勝宗十句義論 Vais'êchika nikâya das'apa-dârtha s'âstra, translated by Hiuen-tsang, A. D. 648. Perhaps the two names refer to one and the same person.

DJÑÂNAYAS'AS 闍那耶舍 or 藏稱 lit. fame of the pi-ṭaka, or 勝名 lit. name of the conqueror. A native of Magadha, teacher of Yas'ogupta and Djñā-agupta, co-translator (A. D. 564—572) of 6 works.

DJÑÂNÔLKÂ 慧炬三昧 lit. the samâdhi called 'the torch of wisdom.' A degree of ecstatic meditation.

DJÑÂNÔLKÂ DHÂRANÎ SARVADURGATI PARIS'ODHANÎ. Title of 2 translations, viz. 佛說智炬陀羅尼經 by Dêvapradjña and others, A. D. 691, and 佛說智光滅

一切業障陀羅尼經
by Dānapāla A. D. 980—1000.

DJÑANOTTARA BODHISATTVA
PARIPRITCHTCH'Ā. Title of
3 translations, viz. (1.) 慧上
菩薩問大善權經
by Dharmarakṣa, A. D. 285,
(2.) 大乘方便會 by
Nandi, A. D. 420, (3.) 佛說
大方廣善巧方便經
by Dānapāla, A. D. 980—1000.

DJÑĀTAKA 市演得迦 or
Sadvāhana 娑多婆漢那
A king of southern India, patron
of Nāgārdjuna.

DJUDINGAS 殊微伽 Here-
tics, who wear rags and eat putrid
food.

DVALAPRAS'AMANI DHĀRĀNĪ
Title of 2 translations, viz. (1.)
佛說救面然餓鬼陀
羅尼神咒經 by S'ikchā-
nanda about A. D. 695, (2.) 佛
說救拔口燄餓鬼陀
羅尼經 by Amoghavajra,
A. D. 746—771.

DJYĀICHṬHA 逝瑟吒 The
last month in spring.

DJYÔTICHKA 殊底色迦
or 樹提伽 or 星曆 lit.
sphere of the stars. A native of
Rādjagriha (B. C. 525), who
gave all his wealth to the poor.

DJYÛTICHPRAB'HA 光明大
梵 lit. the great Brahmin called
'light and bright.' A fictitious
Buddha connected with the Ami-
tābha legend.

DRĀVIDA or Drāvira 達羅
毗茶 A kingdom between
Madras and the Canveri.

DRIDHĀ 堅牢地神 A
goddess of the earth.

DRŌṆA 斛 A picul (133½ pounds).

DRŌṆASTÛPA 瓶窣都波
A stūpa containing a picul of
relics of S'ākyamuni's body (stol-
en by a Bhramin).

DRŌṆÔDANA RĀDJA (Tib.
Bhudh rtsizas. Mong. Rachiyān
ideghetu) 途盧諾檀那
or 斛飯王 or 斛王 A
prince of Magadha, father of
Dēvadatta and Mahānāma, uncle
of S'ākyamuni.

DRÛMA 法堅那羅王 A
king of Kinnaras.

DÛCHASANA 突舍薩那寺
A monastery in Tchīnapati.

DUḤKHA v. Āryani satyāni.

DUKÛLA 頭鳩羅 Fine silk.

DUNDUBHÎS'VARA RĀDJA
(Tib. Rnga byangs ldan pa) 雲

自在燈王 or 天鼓音
lit. sound of celestial drums.
Name of each kôṭi of Buddhas
taught by Sadāparibhūta.

DURGÂ 突迦 or Bhimâ or Marichi. The wife of Mahês'vara, to whom human flesh was offered once a year in autumn.

DUSTCHARITRA (Pâli. Burm. Duzzaraik) 十惡 lit. ten wicked deeds, viz. (1.) three deeds of the body, i.e. taking life, theft, and adultery; (2.) four deeds of the mouth, i.e. lying, exaggeration, abuse and ambiguous talk; (3.) three deeds of the mind, i.e. coveting, malice and unbelief.

DVÂDAS'ABUDDHAKA SÛTRA. Title of 2 translations, viz. (1.) 十二佛名神咒校量功德除障滅罪經 by Dñânagupta, A. D. 587, and (2.) 佛說稱讚如來功德神咒經 A. D. 711.

DVÂDAS'ANIKÂYA S'ÂSTRA 十二門論 Title of a tract by Nâgârdjuna, translated by Kumâradjîva, A. D. 408.

DVÂDAS'AVIHARANA SÛTRA 十二遊經 The life of S'akyamuni (to his 12th year), translated by Kâlodaka, A. D. 392.

DVÂRAPATI 墮羅鉢底 An ancient kingdom, on the upper Irawaddy.

DVÎPA (Siam. Thavib) 提鞞波 or 洲 lit. island. A continent;

four such composing a universe.

E.

ÊKAS'RÎNGA RICHİ 獨角仙人 lit. the unicorn-richi. An ascetic who, ensnared by a woman, lost his riddhi.

ÊKAUYAHÂRIKÂH (Singh. Ekabhyôhârikâs) 猗柯毗與婆訶梨柯部 or 一說部 or 執一說言部 lit. School of one language. A School which repeated the teachings of the Mahâsaṃghikâh.

ÊKÔTTARÂGAMAS or Ekôttarikâgama v. Âgama.

ÊLAPATRA 翳羅鉢咀羅 or 伊那跋羅 (1.) A Naga who consulted S'akyamuni about rebirth in a higher sphere. (2.) A palm tree. formerly destroyed by that Naga.

F.

FERGHANA 怖捍 or 霍罕 Province and city in Turkestan, on the upper Jaxartes.

G.

GADGADASVARA 妙音 lit. wonderful sound. A fictitious Bodhisattva, master of 17 degrees of samâdhi, residing in Vâirocana ras'mi pratimaṇḍita.

GADJAPATI v. Djambudvīpa.

G A H A N 喝 捍 An ancient kingdom, W. of Samarkand, now a district of Bokhara.

GANDHA (Singh. Gandhan) 香
lit. fragrance. One of the Chādāyatana; the sense of smell.

G A N D H A H A S T Î 香 象
lit. incense elephant. The 72nd of 1,000 Buddhas of the Bhadrakalpa.

G A N D H A M Â D A N A 香 山
lit. incense mountain. One of 10 fabulous mountains (known to Chinese Buddhism), the region of the Anavatapta lake.

GÂNDHÂRA 乾 陀 羅 or 犍 陀 衍 or 犍 馱 邏 An ancient kingdom in the North of the Punjab (about Dheri and Bajour), famous as a centre of Buddhism. Śākyamuni, in a former life, lived there and tore out his eyes to benefit others. See also under Kuṇāla.

G A N D H A R V A S or Gandharva Kāyikas (Singh. Gandharwa. Siam. Thephakhon than) 乾 闥 婆 or 健 達 縛 or 犍 達 婆 or 彦 達 縛 or 犍 陀 羅 or 犍 陀 explained by 嗅 香 lit. smelling incense, or by 食 香 lit. feeding on incense. Demons (superior to men), living on Gandha mādana; the musicians of Indra; the retinue of Dhritra-

rastra and others.

G A N Ê N D R A 不 可 說 佛
lit. the dumb Buddha. The 733rd of the 1,000 Buddhas of the Bhadrakalpa.

G A N Ê S ' A v. Vināyaka.

G A Ņ Ġ Â (Siam. Khongka) 競 伽 or 兢 伽 or 强 伽 or 恒 伽 or 恒 河 explained by 福 水 lit. happy river (Mahābhadrā) or by 天 堂 來 者 lit. that which came from heaven (sc. to earth, gām-gā). The Ganges, which drops from Śiva's ear into the Anavatapta lake, thence passes out, through the mouth of the silver cow (gōmukhi), and falls, after permeating eastern India, into the southern ocean, 'heretical superstition' ascribing to the water of the Ganges sin-cleansing power.

G A Ņ Ġ Â D V Â R A 競 伽 河 門
lit. the gate of the river Ganges. A famous dēvālaya, the present Hurdwar.

G A N Ġ 競 祇 A sorcerer of the time of Kāśyapa Buddha, a former incarnation of Apālāla.

G A Ņ Ġ O T T A R O P Â S I K Â P A R I P R I T C H T C H Â 恒 河 上 優 婆 夷 會 Title of a translation by Bodhirutchi, A.D. 618—907.

G A R B H A S Ū T R A. Title of 4 translations, viz. (1.) 佛 說 胞

胎經 by Dharmarakcha, A. D.

303, (2.) 菩薩處胎經

A. D. 384—417, (3.) 佛爲阿

難說人處胎經 by Bod-

hirutchi, A. D. 618—907, and (4.)

佛說入胎藏會 A. D.

618—907.

GARUḌA (Singh. Garunda. Siam.

Khrut. Tib. Mka lding or Phreng

thogs) 揭路茶 or 伽樓

羅 or 迦樓羅 or 鷃鷂

鷂 explained by 金翅鳥

lit. a bird with golden wings.

Monstrous birds (superior to

men), the enemies of Nāgas. The

Garuḍa, king of birds, is, in

Brahminism, the constant com-

panion of Vishnu.

G A T C H I 揭職 An ancient

kingdom, the region of Roee,

between Balkh and Bamian.

GĀTHA 伽陀 or 伽他 or 偈

explained by 調頌 lit. hymns

and chants, or by 孤起頌

lit. singly raising a chant i. e.

detached stanzas (to be distin-

guished from Gêya). Metrical

narratives or hymns with a moral

purport. Gāthās of 32 words are

called Āryāgiti.

G Ā T I (Tib. Grobai rigs drug)

六道 or 六趣 lit. 6 paths.

Six conditions of sentient exis-

tence, viz. dévas, men, asūras,

beings in hell, prētas and ani-

mals. The latter three are call-

ed 'lower paths' (下三途).

G A U T A M A (Singh. Gautama.

Siam. Samonokôdom or Phrakô-

dom. Tib. Geutam. Mong.

Goodam) 喬答摩 or 瞿曇

explained by 地最勝 lit. on

earth (gâu) the most victo-

rious (tama). (1.) The sacerdotal

name of the S'ākya family.

(2.) An ancient richi, member

of that family. (3.) A name of

S'ākyamuni.

G A U T A M A D H A R M A D J Ñ Ā N A

瞿曇達磨闍那 or Dhar-

mapradjña 達摩般若 or

達摩波若 or 曇法智

The eldest son of Gautama Pra-

djñarutchi; governor of Yang-

chuen, translator (A. D. 582) of

a work on Karma.

G A U T A M A P R A D J Ñ A R U T C H I

瞿曇般若流支 or 智

希 A Brāhmana of Vārāṇas'i,

translator (A. D. 538—543) of

some 18 works.

G A U T A M A S Ā M G H A D Ē V A 瞿

曇僧伽提婆 or 衆天

lit. the assembled dévas. A native

of Cabul, translator (A. D. 383

—398) of some 7 works.

G A U T A M Ī 憍曇彌 or 瞿夷

explained by 明女 lit. intel-

ligent woman, or 尼衆主 lit.

ruler of the assembled nuns. A title of Mahāprajāpati.

GAVĀM̐PATI 橋梵婆提 explained by **牛司** lit. ruminating like a cow. A man born with a mouth like a cow (in expiation of sins committed in a former life).

GAYĀ 伽邪 A city of Magadha (N. W. of present Gayah), where S'ākyamuni became Buddha (v. Bodhidruma).

G A Y Ā K Ā S' Y A P A (Singh. Gayakasyappa) **伽邪迦葉波** A brother of Mahākāś'ya, originally a fire worshipper, one of the 11 foremost disciples of S'ākyamuni. See also Samantaprabhāsa.

GAYĀS'ATA 伽邪舍多 A native of **摩提國** (Madra), descendant of Udra Rāma; laboured, as the 18th Indian patriarch, among the Tokhari Tartars, and died (B. C. 13) 'by the fire of ecstatic meditation'.

GAYĀSĪRCHA SŪTRA. Title of 4 translations viz. (1.) **文殊師利問菩提經** by Kumāradjīva, A. D. 384—417; (2.) **伽邪山頂經** by Bodhirutchi, A. D. 386—534; (3.) **佛說象頭精舍經** by Vinītarutchi, A. D. 582; (4.) **大乘伽邪山頂經** by Bodhirutchi, A. D. 693.

GAYĀSĪRCHA SŪTRA TĪKĀ 文殊師利菩薩問菩提經論 Commentary (on the preceding work), by Vasubandhu, translated (A. D. 535) by Bodhirutchi.

GAYATA 闍夜多 A native of northern India, the 20th Indian patriarch, teacher of Vasubandhu; died A. D. 47.

GĒYA 祇夜 or **重頌** lit. repetitional chants. (1.) Metrical interpolations, repeating the sense of preceding prose passages. (2.) Odes in honour of saints. See also Gāthā.

GHANAVYŪHA SŪTRA 大乘密嚴經 Title of a translation by Divākara, A. D. 618—907.

GHANṬĀ 犍稚 or **犍** A large gong or bell used in monasteries.

GHANṬISŪTRA 犍稚梵讚 A transliteration by Dharmadēva, A. D. 973—981.

GHAZNA v. Hosna.

GHŌCHA 瞿沙 or **妙音** lit. wonderful voice. An Arhat, author of the Abhidharmāmrita s'āstra, who restored the eyesight of Kuṇāla by washing his eyes with the tears of people moved by his eloquence.

GHŌCHAMATI 響意 lit. meaning of noise. The 7th son of Tchandra sūrya pradīpa.

G H Ô C H I R A 具史羅 or
瞿史羅 or 劬師羅
A grihapati of Kâus'ambî, who
gave S'âkyamuni the Ghôchira-
vana (Singh. Gosika) park 瞿
師羅 (the modern Gopsahasa,
near Kosam).

G H R Â Ñ A (Pali. Ghâna. Singh.
Ghanan) 鼻 lit. the nose. One
of the 6 Vidjñânas, the organ and
sense of smell.

G H Û R or Ghôri 活國 An
ancient kingdom and city betw-
een Koondooz and Cabul, near
Khinjan.

G Î T A M I T R A 祇多蜜 or
祇蜜多 or 譚友 lit. the
singing friend. A S'ramana of
the West, translator (A. D. 317—
420) of some 25 works.

G Ô D H A N Y A v. Aparagodâna.

G Ô K Â L Î v. Kukâlî.

G Ô K A N Ṭ H A S A M G H Â R Â M A
俱昏茶伽藍 A monastery
in Sthânês'vara.

G Ô L Ô M A 牛毛 lit. a cow's
hair. A subdivision of a yôdjana.

G Ô M A T I 瞿摩帝 (1.) The
river Goomth, which rises in
Rohilcund, and falls into the
Ganges below Benares. (2.) A
monastery (A. D. 400) in Kus-
tana.

G Ô P Â (Tib. Satshoma. Mong.
Bumiga) 瞿波 or 瞿夷 or

劬毗耶 explained by 守
護地 lit. guardian of the
ground. A title of Yas'odhara.
See also Djalagarbha.

G Ô P Â L A 瞿波羅 (1.) A
Nâga king of Pradîpa prâbhâpura,
converted by S'âkyamuni. (2.)
An Arhat of Vâisaka, famous as
an author, who taught the exis-
tence of both ego and non-ego.

G Ô P A L Î 瞿波利 A person,
perhaps identic with Kukâlî.

G Ô S' Î R C H A T C H A N D -
A N A 牛首旃檀 Copper-
brown sandalwood, such as found
on the mountains of Uttarakuru,
which continent is said to be
shaped like 'the head of a cow.'
The first image of S'âkyamuni
was made of this wood.

G Ô S' R I Ñ G A 瞿室餒伽
or 牛角 lit. cow's horn. A
mountain, near Kustana.

G Ô V I S' A N A 瞿毗霜那
An ancient kingdom, the region
near Ghundowsee, S. of Morada-
bad, in Rohilcund.

G R A H A M Â T R I K Â D H Â R A Ñ Î
佛說聖母陀羅尼經
Title of a translation by Dhar-
madêva, A. D. 973—981.

G R Î C H M A 漸熱 lit. gradual
heat. The months Djyâichṭha
and Âchâḍha (from the 16th day
of the 1st, to the 15th day of the

3rd Chinese moon).

G H R I D H R A K Ū T A (Pāli.

Ghedjakabo) 耆闍崛山 or

姑栗陀羅矩吒 or

闍崛山 or 靈鷲山

or 鷲峰山 lit. vulture peak.

A mountain (Giddore) near Rād-

jagriha, famous for its vultures

and caverns inhabited by ascetics,

where Pis'una, in the shape of a

vulture, hindered the meditations

of Ānanda.

G R I H A P A T I (Singh. Gihi)

揭利呵跋底 or 長者

lit. an elder. A wealthy house-

holder; proprietor,

GRÔSAPAM v. Bhagârâma.

G U H Y A G A R B H A R Â D J A

SŪTRA 佛說秘密相經

Title of a translation (A. D. 980

—1,000) by Dānapāla.

G U H Y A S A M A Y A G A R B H A R Â-

D J A SŪTRA 佛說秘密

三昧大教王經 Title of

a translation (A. D. 980—1,000)

by Dānapāla.

G U Ṇ A 求那 or 塵 lit. atom,

or 作者 lit. the active prin-

ciple. Nature, looked upon as

an active principle, operating in

the Chaḍāyatana. A term of the

heretical Sāṃkhya philosophers,

designating 3 stages of evolution,

3 worlds, 3 forces, the interac-

tion of which is the cause of all
variation in the forms of ex-
istence.

G U Ṇ A B H A D R A 求那跋

陀羅 or 德賢 lit. virtuous

sage. (1.) A follower of the

Mahîśāsakâh, in Kapis'a. (2.) A

Brâhmana of Central India,

translator (A. D. 435—443) of

some 78 works.

G U Ṇ A D A 功德施 Author

of 金剛般若波羅蜜

經破取著不壞假名論

Vadjra pradjñâparamitâ sūtra

s'âstra, translated (A. D. 683) by

Divākera.

G U Ṇ A M A T I 瞿那末底 or

德慧 lit. goodness and wisdom.

A native of Parvata, who lived

at Vallabhi, a noted antagonist

of Brahminism, author of the 隨

相論 Lakṣaṇânusâra s'âstra,

translated (A. D. 557—569) by

Paramârtha.

G U Ṇ A P R A B H A 瞿拏鉢刺

𑖦 or 德光 lit. light of good-

ness. A native of Parvati, who

deserted the Hinâyâna for the

Mahâyâna School, assailed the

former in many tracts, and com-

posed the Tattva satya and other

s'âstras. Burnouf identifies him

with Guṇamati.

G U Ṇ A R A T N A S A Ṇ K U S U M I T A

PARIPRITCHCHĀ 功德

寶華敷菩薩會 Title of a translation by Bodhirutchi, A. D. 618—907.

GUṆAVARMA 求那跋摩 or **功德鎧** lit. armour of merit and goodness. A prince of Kubhâ (Cashmere), translator (about 431 A. D.) of 10 works.

GUṆAVRIDDI 求那毗地 or **德進** lit. advance of goodness. A Śramaṇa of Central India, translator (A. D. 492—495) of 3 works.

GURUPÂDAGIRI v. Kukkuṭapâdagiri.

GURDJARA 瞿折羅 An ancient tribe (which subsequently moved S. and gave the name to Gujerat), and kingdom, in southern Râdjapootana, around Barmir.

H.

HAHAVA v. Ababa.

HÂIMAVATÂH 醯摩跋多部 or **雪山住部** lit. School of dwellers on the snowy mountains. A subdivision of the Mahâsaṅghikâh School.

HAKLENAYAS'AS 鶴勒那夜奢 A Brâhmana, born in the palace of the king of Tukhâra. He divided himself into 1,000 individuals but made all the others invisible by his own splendour. When 22 years old,

he became a hermit, and when 30 years old, having become an Arhat, he transported himself miraculously to Central India where he laboured (until A. D. 209) as the 23rd patriarch under the name Padmaratna.

HAMI 哈密 or **伊吾盧** An ancient kingdom and city, N. E. of lake Lop.

HANDJNA 韓若 A city somewhere in India, the birthplace of Rêvata.

HANSA SAMGHÂRÂMA 互娑伽藍 or **鴈伽藍** lit. wild goose monastery. A monastery on Indras'ilâguhâ, the inmates of which were once saved from starvation by the charitable self-sacrifice of a wild goose.

HARALI 褐刺禰 A fabric of the finest down.

HARCHA VARDDHANA 曷利沙伐彈那 or **喜增** lit. increase of joy. Name of a king of Kanyâkubdja, protector of Buddhists (A. D. 625).

HÂRITÎ or Ariti (Tib. Hphrog ma) **阿利帝** or **阿利底** or **鬼子母** lit. mother of demons. A woman of Râdjagriha who, having sworn to devour every baby in the place, was reborn as a Rakchasi and, having given birth to 500 children, devoured one every day, until

she was converted by S'ākyamuni and became a nun. Her image is now in every nunnery.

HARIVARMAN 訶梨跋摩

A native of India, author of the **成實論** Satyasiddhi s'āstra, translated (A. D. 407—418) by Kumâradjīva.

HASARA 鶴薩羅 The 2nd capital of Tsāukūṭa, perhaps the modern Guzar on the Helمند.

HASTA 肘 lit. fore-arm. The 16,000th part of a yôdjana.

HASTIGARTĀ 象墮阮 lit. the ditch (formed by) the elephant's fall. A monument of S'ākyamuni's power in flinging aside a dead elephant put in his path by Dēvadatta.

HASTIKAKCHYĀ SŪTRA. Title of two translations viz. **佛說象腋經** by Dharmamitra, A. D. 420—479, and **佛說無所希望經** by Dharmarakcha, A. D. 265—316.

HASTIKĀYA 象軍 lit. the elephant corps (of an Indian army).

HAYAMUKHA v. Ayamukha.

HELMEND 羅摩印度 A river, rising in Afghanistan and falling into lake Hamoon.

HÊTUVĀDAPŪRVA STĀVIRĀH 醯毘婆拖部 or **因論** **先上座部** lit. the first

School of the Stavirās treating of the cause, or Hêtuvādāḥ **因論部** lit. the School which treats of the causes. A subdivision of the Sarvāstivādāḥ.

HÊTUVIDYĀ S'ĀSTRA 因明論 lit. the treatise explaining the causes. One of the Pantcha vidyā s'āstras, a tract on the nature of truth and error.

HE VADJRA TANTRA 佛說大悲空智金剛大教王儀軌經 Title of a translation by Dharmarakcha, A. D. 1004—1058.

HIDḍA 醯羅 A city (perhaps the modern Killa Asseen, Lat. 34° 13 N. Long. 68° 40 E.) on a mountain on which S'ākyamuni, in a former life, sacrificed himself to save Yakchas.

HIMATALA 唎摩恒羅 or **雪山下** lit. below the snowy mountains. An ancient kingdom under a S'ākya ruler (A. D. 43), N. of the Hindookoosh, near the principal source of the Oxus.

HIMAVAT (Siam. Himaphant) 雪山 lit. snowy mountains. The Himalaya, Hindookoosh, and other mountains N. of India.

HĪNAYĀNA 小乘 lit. the small conveyance, i.e. the simplest vehicle of salvation. The primitive form of the Buddhist

dogma, the first of the 3 phases of development through which the Buddhist system passed (v. Triyāna), corresponding with the first of the 3 degrees of Arhatship (v. S'rāvaka): The characteristics of the Hīnayāna School, of which the Chinese know 18 subdivisions, are the preponderance of active moral asceticism and the absence of metaphysical speculation and mysticism.

HĪNAYĀNĀBHIDHARMA 小乘阿毗達摩 or **小乘論** The philosophical canon of the Hīnayāna School, now consisting of about 37 works, the earliest of which, the **分別功德論** Guṇanirdēs'a s'āstra, was translated into Chinese, A.D. 25—220.

HĪŅGU 興瞿 Assa foetida, a noted product of Tsāukûta.

HIRANYA PARVATA 伊爛拏鉢伐多 or **伊爛拏** An ancient kingdom, noted for a volcano being near its capital (the present Monghîr, Lat. 25° 16 N. Long. 86° 26 E.)

HIRANYAVATĪ or Hiranya or Adjitavatî **尸賴拏伐底** or **尸離刺拏伐底** or **阿利羅跋提** or **阿特多伐底** explained by **無勝** lit. invincible, or by **金沙跋**

提 lit. gold sand Vati or by **跋**

提河 lit. the river Vati. A river rising in Nepaul and flowing past Kus'inagara, the modern Gaṇḍaki or Gunduck. Chinese texts confound it with the Nâirandjana.

HOMĀ 鶴秣 A city (perhaps the modern Humoon) on the eastern frontier of Persia.

HOSNA or Ghazna **鶴悉那** the capital of Tsāukûta (q. v.), the modern Ghuznee.

HRI 訖哩 explained by **心** lit. the heart. A mystic sound, used, in sorcery and litanies accompanied with mudrâ manipulations, to comfort the souls of the dead.

HR OSMINKAN or Semen-ghân **訖露悉泥** An ancient kingdom, the region of Koondooz, Lat. 35° 40 N. Long. 68° 22 E.

HUCHKARA 護瑟迦羅 A city of Cashmere, the modern Uskar, on the Behat.

HUDJIKAN 胡實健 An ancient kingdom, S. W. of Balkh, the region of Djuzdžân, Lat. 35° 20 N. Long. 65° E.

HUMI 護密 A tribe of Tamasthiti.

HUPIÂN 護苾那 The ancient capital of Urdhasthâna, N. of Cabul.

I.

ÎCHADHARA (Pali. *Îsadhara*. Singh. *Ishadhara*. Siam. *Tsinthon*. Tib. *Sciol darin*) 伊沙陁羅 or 伊沙馱羅 explained by 持軸 lit. hinging on a pivot, or by 持轉 lit. revolving. A chain of mountains whose peaks resemble linchpins. The second of the 7 concentric circles of mountains surrounding the *Mêru*.

IKS'VÂKU VIRUDHAKA or *Vidêhaka* (Singh. *Amba* or *Okkaka*. Tib. *Bhu ram ching pa lphgsskyespo*) 懿師魔 (*Is'ma*) or 甘蔗王 (*Kama king*). A descendant of *Gautama* (q. v.), the last king of *Pôtala* of the *Kama* (god of love) dynasty. When he heard that his four sons, whom he had banished for the sake of a concubine, refused to obey his summons to return, he exclaimed 釋迦 (*S'âkya*), meaning to say, 'is it possible'? Thenceforth his descendants were called the race of *S'âkya*.

INDRA (Siam. *Phras in*. Tib. *Dvango* or *Bdosogs* or *Kaus'ika*. Mong. *Khurmusda kutchika* or *Khurmusda tegri*) 因陀羅 explained by 帝 lit. supreme ruler, or by 主 lit. ruler. A popular god of Brahminism, adopted by Buddhism as repre-

sentative of the secular power, protector of the church, but as inferior to any Buddhist saint. Further particulars see under *S'akra*, *Sakchi*, *S'atamanya*, *Traiyastims'as*, *Vadjra*.

INDRADHVADJA 帝相 lit. image of *Indra*. A fictitious contemporary of *S'âkyamuni*, being Buddha of the S.W. of our universe, an incarnation of the 7th son of *Mahâbhidjña dñânâ bhîbhâ*.

INDRANÎLAMUKTÂ 因陀羅尼羅目多 explained by 帝 (*Indra*) 青 (*azure*) 珠 (*pearl*). i.e. a blue pearl called *Indra* (because it is the lord of pearls). A fabulous jewel forming the basis of the throne of *Indra* (v. *Nyagrôdha*).

INDRAS'ÂILAGUHÂ 因陀羅勢羅婁訶 explained by 帝釋窟 lit. the cavern of *S'akra*, or by 小孤石山 lit. the mountain of small isolated rocks. A cavernous mountain with rock temple, near *Nâlanda*.

INDRYA or *Pantcha Indryâni* (Pali. *Indrayas*) 五根 lit. 5 roots, explained by 發生 lit. productive of life. One of the 37 *Bodhi pakchika dharma*, 5 positive agents producing sound moral life, viz. (1.) faith v.

S'raddhëndriya, (2.) energy v. Vir-yëndriya, (3.) memory v. Smritindriya, (4.) ecstatic meditation v. Samadhindriya, (5.) wisdom v. Pradjñëndriya. These 5 Indriyas differ from the 5 Balas (v. Balâ) only by being, in the latter case, viewed as negative moral agents preventing the growth of evil.

INDU 印度 (Indu) or **印特伽** (Indica sc. regio) or **身毒** (Sindhu, Scinde) or **賢豆** (Hindu) or **天竺** explained by **月** lit. the moon (sc. because the saints of India illumine the rest of the world), or **因陀羅婆他那** (Indravadana) explained by **主處** lit. the region (guarded by) Indra. General term for India which is described as resembling, in shape, the moon at her half, measuring 90,000 *li* in circumference, and placed among other kingdoms like the moon among the stars. See also Djambudvîpa.

INDU DHARMA ÂRANYA v. Dharmarakcha.

INDUS v. Sindh.

INVAKAN or Khavakan or Avakan (Afghân) or Vakhan **涇薄健** or **切薄健** or **阿薄健** or **薄健** An ancient kingdom, the S. E. of Afghanistan, the original home of the Afghans.

IS'ANAPURA (lit. city of S'iva) **伊賞那補羅** An ancient kingdom in Burmah.

ISCHKESCHM 訖栗瑟摩 An ancient kingdom near the principal source of the Oxus.

ISFIDJAB 白水城 lit. the white river city. A city in Turkestan, on a small tributary of the Jaxartes.

ISKARDU v. Khas'a.

ÎS'VARA 伊葉波羅 or **伊涇伐羅** or **自在** lit. independent existence (sovereign). (1.) A title given to S'iva, Avalôkitêś'vara and other popular deities. (2.) A S'ramaṇa of the West, who made (A. D. 426) a translation (lost since 730 A.D.) of the Samyuktâbhidharma hridaya s'âstra. (3.) A bhikṣu of India, commentator of **菩提資糧論** a s'âstra by Nâgârdjuna, translated (A. D. 590-616) by Dharmagupta.

ÎS'VARADÊVA 自在天 lit. sovereign dēva. (1.) A name of S'iva. (2.) A deity revered by the Pâmsupatas.

ITIYUKTAS or Itivrittakam **伊帝目多** or **伊帝目多伽** explained by **本事** lit. original events. One of the 12 classes of Buddhist literature, biographical narratives.

K.

KACHANIA 屈霜你迦
An ancient kingdom, W. of Samarkand, near Kermina.

KÂCHAYA 濁 lit. corruption.
There are 5 spheres of corruption, viz. (1.) the kalpa (劫) or existence of any universe, (2.) doctrinal views (見), (3.) miseries of transmigration (煩惱), (4.) universal life (衆生), and (5.) destiny (命).

KACHÂYA 迦羅沙曳
or 袈裟 explained by 染色衣 lit. dyed garments. The clerical (coloured) vestments.

KACHGAR 法沙 or (after the name of the capital) 疏勒 An ancient kingdom (Casia regio), the modern Cashgar.

KADJÎNGARA or Kadjiṅga or Kadjûghira (Pâli. Kadjanghêlé)
羯蠅揭羅 or 羯殊曠祇羅 An ancient kingdom, in Agra province, near Farakabad. the modern Kadjeri.

KAKUDA KÂTYÂYANA
迦旃延 One of 6 Brahmins who opposed S'âkyamuni, called Kabandhin Kâtyâyana in the Upanishads of the Atharvavêda.

KALÂ 時 lit. a season. A division of time, 4 hours.

KALANTAKA v. Karandaka.

KALÂNUSÂRIN 細末堅黑檀旃 lit. Tchandana (yielding) a hard black dust. A species of sandalwood (*Styrax benzoin*).

KÂLAPINÂKA 迦羅臂拏
迦 A city of Magadha, near Kulika, S. of Bahar.

KÂLARUTCHI 彊梁婁至 or 眞喜 lit. true joy. A S'ramaṇa of the West, who A.D. 281) translated one sūtra.

KÂLASÛTRA (Siam. Kalasuta)
黑繩 lit. black ropes. The second of 8 hells where the culprits are loaded with heated chains.

KALAVÎṆGKA or Kuravikaya
迦陵頻伽 or 羯羅頻迦 or 迦陵毗迦 or 歌羅頻迦 or 好音鳥 lit. sweet voiced bird, or 仙鳥 lit. immortal bird. The *Cuculus melan leucus*.

KÂLAYAS'AS 曁良耶舍 or 時稱 lit. ever famous. A S'ramaṇa of the West, translator (A. D. 442) of 2 works.

KALÎṆGA 羯陵伽 An ancient kingdom, S. E. of Kôs'ala, a nursery of heretics; the modern Calingapatam.

KALIRÂDJA 羯利王 or 歌利王 or 加利王

or 迦藍浮 or 鬬諍王

lit. the quarrelsome king. A king of Magadha (reborn as Kāuṇḍīya), converted by the stoicism displayed by Kchāntirichi when the latter's hands and feet were cut off, owing to the king's concubines having visited the richi's hermitage.

KĀLODAKA 迦羅留陀伽

or 時水 lit. time (kāla) water (udaka). A S'ramaṇa of the West, translator (A. D. 383) of one work.

KĀLÔDĀYIN 迦留陀夷 or

迦留陀夷 or 黑光 lit. (a man with a face of) black lustre. A disciple of S'ākyamuni, to be reborn as Samantaprabhāsa.

KALPA (Pāli. Kappa. Tib. Bskalpa.

Mong. Galab) 劫波 or 劫

波簸陀 or 劫 explained by

大時分 lit. a great period (not to be reckoned by months and years). A period during which a physical universe is formed and destroyed. There are great kalpas (大劫) and small kalpas (小劫). Every great kalpa or mahākappa (Pāli. Mahakappa. Siam. Mahakab. Tib. Bskal pa cen po), or period elapsing from the moment when a universe is formed to the moment when another is put in its place, is divided into 4 Asaṃkhyêa

kalpas (v. Vivartta, Vivarttasiddha, Samvartta, Samvarttasiddha), corresponding with the 4 seasons of the year and equal to 80 small kalpas or 1,344,000 years. Every small kalpa or Antara or interim kalpa (Singh. Antahkalpaya. Tib. Bar gyi bskal pa. Mong. Saghoratu or Sabssarum or Dumdadu Galab) is divided into a period of increase (增劫) and decrease

(減劫). The former (Tib. Bskalpa bzang po), successively ruled by 4 Tchakravartis, called kings of iron, copper, silver and gold), is divided into 4 ages (iron, copper, silver, gold), during which human life gradually increases to 84,000 years and the height of the human body to 84,000 feet. The kalpa of decrease (Tib. Bskal pa ngan pa) is divided into 3 periods (三災) of distress (viz. pestilence, war, famine), during which human life is reduced to 10 years and the height of the human body to 1 foot. There is another distinction of 5 kalpas, viz (1) the interim (Antara) kalpa, divided, as above, into a period of increase and decrease; (2) the kalpa of formation v. Vivartta; (3) the kalpa of continued existence v. Vivarttasiddha; (4) the kalpa of destruction, v. Saṃvartta; (5) the kalpa of continued destruction v. Saṃvarttasiddha; (6) the great kalpa v. Mahākappa. A

third division gives, (1.) Antara kalpas (別劫), (2.) Vivartta kalpas (成劫), (3.) Saṃvartta kalpas (壞劫), and (4.) Mahākalpas (大劫). A fourth division gives, (1.) Antara kalpas (小劫) of 16,800,000 years, (2.) Middling kalpas (中劫) of 336,000 000 years, (3.) Mahākalpas of 1,344, 000,000 years.

K Â M A v. Mâra.

K Â M A D H Â T U or Kâmalôka or Kâmāvachara (Tib. Dod pai khsma) 欲界 lit. the region of desire. (1.) The first of the Trāilôkya, the earth and the 6 Dêvalôkas, constituting the physical world of form and sensuous gratification. (2.) All beings subject to metempsychosis on account of the immoral character of desire.

K A M A L A D A L A V I M A L A N A K C H A T R A R Â D J A S A M K U S U M I T Â B H I D J Ñ A 淨華宿王智佛 lit the king of the constellation (called) pure flower and Buddha of wisdom. A fictitious Buddha, to appear in Vâirôtchana ras'mi praṭimaṇḍita.

K Â M A L A Ñ K Â 迦摩浪迦 An ancient kingdom, in Chitragong, opposite the mouth of the Ganges.

K A M A L A S Î L A 迦摩羅什羅 A native of India (contem-

porary of Padmasambhava), who opposed the Mahâyâna School in Tibet.

K A M A P Î R A 迦摩縷波 An ancient kingdom, the modern Gohati, in western Assam.

K A M B A L A 罽鉢羅 A fabric of fine wool.

K A Ñ K A R A 甄迦羅 A numeral, equal to 10,000,000,000.

K A N A D Ê V A 迦那提婆 A native of southern India, a Vais'ya by birth, disciple of Nâgârdjuna; laboured (B C 212—161), in Kapila and Pâtaliputra, as the 15th Indian patriarch, a great opponent of heretics.

K A N A K A 羯尼迦 or 羯尼 The Butea frondosa. See also Palâs'a.

K A N A K A V A R Ñ A P Î R V A Y O G A S Î T R A 佛說金色王經 Title of a translation (A. D. 542) by Gautama Pradjñârutchi.

K A N A K A M U N I (Pâli Konâgamana, Siam. Phra Kônakhram, Tib. Gser thub. Mong Altan tchidaktch.) 迦諾迦牟尼 or 拘那含牟尼 explained by 金寂 lit. a recluse (radiant as) gold A Brahman of the Kâs'yapa family, native of Subhanavati, the 2nd of the 5 Buddhas of the Bhadra kalpa, the 5th of the 7 ancient Buddhas, who converted 30,000 persons when

human life lasted 30,000 years.

KANDAT 昏馱多 The capital of Tamasthiti, the modern Kundoot, 40 miles above Isitrakh.

KANICHKA 迦膩色迦 or **迦膩伽王** A king of the Tochari, conqueror of a great part of India, patron of Buddhism, who built the finest stūpas in the Punjab and in Cabulistan. He reigned, B. C. 15 to 45 A. D., when the 3rd (or 4th) synod met in Cashmere and revised the canon finally.

KANTAKANAM AS'VARĀṬJA (Singh. Kantaka) **犍陟** or **馬王** lit. king of horses. The horse by which S'ākyamuni escaped from home.

KĀNTCHANAMĀLĀ 真金鬘 lit. (wearing) headgear of pure gold. The wife of Kṇṇāla, noted for her fidelity to her disgraced husband.

KĀNTCHĪPURA 建志補羅 or **建志城** The capital of Drāviḍa, the modern Condjeveryam, near Madras.

KANYĀKUBDJA 羯若鞠闍 or **鬬饒彝城** explained by **曲女城** lit. city of hump-backed maidens. A kingdom and city of Central India, the modern Canouge, where the 1000 daughters of Brahmadatta, who refused

Mahāvrikel a, became deformed.

KAPĀLIRAS or **Kapāladhârinās** **迦波釐** explained by **髑髏** lit. (wearing a) headgear of skull bones. A heretical (Shivaitic) sect.

KAPILA 迦比羅 or **赤色仙** lit. the red-coloured richi. The founder of the Sāṃkhya (q. v) philosophy, who, several centuries before S'ākyamuni, composed the heretical **金十七論** Sāṃkhyākārikā bhāṣya s'āstra, translated (A. D. 557—569) by Paramārtha.

KAPILAVASTU (Pāli Kapilavastu. Singh. Kimbulvat. Siam. Kabillaphat. Tib. Serskyaghrong. Mong. Kabilik) **劫比羅伐** **宰堵** or **迦毗羅蘇都** or **迦毗羅皤宰都** or **迦毗羅衛** or **迦毗羅** or **伽毗黎** or **迦夷** or **迦維** explained by **妙德城** lit. city of wonderful virtue or by **黃處** lit. yellow dwelling. An ancient city, birth place of S'ākyamuni, destroyed during the lifetime of the latter, situated (according to Hiuen-tsang) a short distance N. W. of present Gornepoor, Lat. 26° 46' N. Long. 83° 19' E.

KAPIN̄DJALA 迦毗摩羅 A native of Patna, 13th Indian

patriarch, teacher of Nāgārdjuna, died (by samādhi) about A. D. 137.

K A P I Ñ D J A L A R Â D J A

迦頻闍羅王 or 雉王

lit. pheasant king. Name of S'ākyamuni, since, in a former life, he appeared as a pheasant (phoenix) to extinguish a conflagration.

K A P I S ' A 迦畢試

Ancient kingdom and city, in the Ghûrbend valley, N. E. of Opiân, S. of the Hindookoosh, where a Han prince was once detained as hostage.

K A P I T H A 劫比他 (1.)

Ancient kingdom, also called Saṃkās'ya, in Central India. (2) A Bhraman, persecutor of Buddhists, reborn as a fish, converted by S'ākyamuni.

K A P Ô T A N A 劫布咄那

Ancient kingdom, the modern Kebûd or Keshbûd, N. of Samarkand.

K A P Ô T K Â S A M Ğ H Â R A M A 迦

布德伽藍 or 鴿伽藍

lit. pigeon monastery. A vihāra of the Sarvāstivādāḥ, where S'ākyamuni, in the form of a pigeon, rushed into a fire to convert a sportsman.

K A P P H I N A or Kamphilla 劫賓

那 or 劫比拏 explained by 房宿 lit. the constellation

Scorpio. A king of southern Kôś'ala, born in answer to prayer addressed to the regent of Scorpio; a disciple of S'ākyamuni; entered the priesthood as Mahākapphina; to be reborn as Samantaprabhasa.

K A R A Ṇ Ḍ A or Karaṇḍaka or

Kalanda (Siam. Karavek) 迦蘭

陀 or 阿蘭陀 or 迦蘭

馱迦 or 羯蘭鐸迦 A

bird of sweet voice (Cuculus melanoleucus), which waked Bimbisara to warn him against a snake.

K A R A Ṇ Ḍ A H R A D A 迦蘭陀

池 A pond near Karaṇḍa vēṇuvana, a favourite resort of S'ākyamuni.

K A R A Ṇ Ḍ A V Ê Ṇ U V A N A

迦蘭陀竹園 The bamboo

park (called after the bird Karaṇḍa), dedicated by Bimbisara first to a sect of ascetics, then to S'ākyamuni, for whom he built there the vihāra called Karaṇḍanivasa (Singh. Vêlavana).

K A R A Ṇ Ḍ A V Y Ū Ḥ A S Ū T R A 佛

說大乘莊嚴寶王經

Title of a translation, A.D. 980—1,001.

K A R A T Ū Ḥ Î v. Khadjis'vara.

K A R A V Î K A or Khadiraka (Siam.

Karavik) 佉得羅柯 or

羯地洛迦 explained by 檐

木山 lit Djambu. wood moun-

tain. The 3rd of 7 concentric circles of rocks which surround the Meru; 10,000 feet high; separated by oceans from the 2nd and 4th circles.

KARCHÂPAṆA 羯利沙鉢那 or 迦利沙鉢拏

explained by 兩 lit. an ounce. A weight, equal to 80 Raktikās or 175 grains.

KARMA (Tib. Du byed) 羯摩 or 葛哩麻 explained by 業報 lit. retribution, or by 作法

lit. the law of action, or by 行 lit. action. The 11th Nidāna, the 4th of the 5th Skandhas viz (the resultant of) moral action, which ethical term Chinese Buddhism substitutes for the metaphysical term Saṃskāra. Karma is that moral kernel (of any being), which alone survives death and continues in transmigration.

KARMADĀNA (Siam. Tscho khun balat) 羯摩陀那 or 維那 explained by 知事 lit. expert. The sub-director of a monastery.

KARMASIDDHA PRAKARAṆA SĀSTRA. Title of 2 translations of a tract by Vasubandhu, viz. 業成就論 by Vimokcha-pradjña A. D. 541, and 大乘成業論 by Hiu-en-tsang, A. D. 681.

KAMĀVARAṆA PRATISARAṆA

大乘三聚懺悔經

Title of a translation by Dṇānagupta and Dharmagupta, A. D. 590.

KARMAVARAṆA VIS'UDDEHĪ SŪTRA 佛說淨業障經

Title of a translation, A. D. 350—431.

KARMAVIBHĀGA DHARMAGRANTHA 佛說分別善惡所起經

Title of translation (total abstinence tract), A. D. 25—220.

KARMAYA v. Tchatur Yōni.

KĀRMĪKĀḤ 施設論部

lit. the School of Karma. A philosophical School which taught the superiority of morality over intelligence.

KARṆASUVARṆA (Pāli Lata)

羯羅拏蘇代剌那 or 金耳 lit. golden ears. Ancient kingdom in Gundwana, near Gangpoor.

KARPŪRA 羯布羅 or

香龍腦 lit. nāga brain perfume. Camphor.

KĀRTTIKA 迦刺底迦

The 2nd month in autumn.

KARUṆĀPUNḌARĪKA SŪTRA

悲華經 Title of a translation by Dharmarakṣa, A. D. 397—439.

K Â S' Â 迦奢 A kind of grass (*Saccharum spontaneum*). A broom made of this grass, used by S'âkyamuni, is still an object of worship.

KASA'NNA 羯霜那 A kingdom, 300 *li* S. W. of Kharismiga, on the Oxus, the modern Koor-shee.

K Â S' A P U R A 迦奢布羅 A kingdom, probably the country between Lucknow and Oude.

KÂS'Î v. *Vârânas'î*.

K A S' M Î R A 迦葉彌羅 or **迦涇彌羅** or **迦濕蜜羅** Cashmere, anciently called Kophene (v. *Kubhâna*), was converted through Madhyantika and became, during Kanichka's reign, the headquarters of northern Buddhism. Here the last synod assembled and hence Buddhism, saturated with Shivaite ideas and rites, spread to Tibet and thence to China.

KÂS'YAPA v. *Mahâkâs'yapa*.

KÂS'YAPA BUDDHA (Pâli. *Kasapa*. Singh. *Kasyapa*. Siam. *Phra Kasop*. Tib. *Odsrung*. Mong. *Kasjapa* or *Gerel zadiktchi*) **迦葉波** or **迦葉** explained by **飲光** lit. (one who) swallowed light (viz. sun and moon which caused his body to shine like gold). The 3rd of the 5 Buddhas of the *Bhadra Kalpa*, the 6th of the 7

ancient Buddhas, a Brahman, born at Benares. His father was *Brahmadatta*, his mother *Dharmavarti* (財主), his favourite tree was the *Nyagrôdha*, his disciples were *Tissa* (提舍) and *Bharadvadja* (婆羅婆). He converted 20,000 persons whilst human life lasted 20,000 years. S'âkyamuni was formerly (as *Prabhâpâla*) his disciple and received from him the prediction of future Buddhahood.

KÂS'YAPA MÂTANGA 迦葉摩騰 or **竺葉摩騰** or **攝摩騰** or **摩騰** (*Mâtanga*). (1.) A disciple of S'âkyamuni. (2.) The same, reborn as a *Brâhmaṇa* of Central India, famous as an expositor of the *Suvarṇa prabhâsa*, followed Ming-ti's Indian embassy from *Tukhâra* to China, and translated (A. D. 67), together with *Dharmaraksha*, the first *Sûtra* into Chinese, viz. **佛說四十二章經** the *Sûtra* of 42 Sections.

KÂS'YAPA PARIVARTĀ. Title of 4 translations (of the same *Sûtra*), viz. (1.) **普明菩薩會**; (2.) **佛遺日摩尼寶經** A. D. 25—220; (3.) **佛說摩訶衍寶嚴經** A. D. 265—420; (4.) **佛說大迦葉問大寶積正法**

經 A. D. 980—1,000.

KĀS'YAPA TATHĀGATA same as Kās'yapa Buddha.

KĀS'YAPĪYĀḤ or Kās'yapanikāya (Tib. Kāchyapriyās) 迦葉臂

耶部 or 迦葉遺部 or

迦葉比部 or 迦葉惟

部 or 柯尸悲與部 or

飲光部 lit. the School feed-

ing on light. (1.) Another name of the Mahāsaṃghikāḥ, also called

聖上座部 or 尊上座

部 Āryasthavira nikāya. (2.) A

subdivision of the Sarvāstivādāḥ.

See also Suvarchakā.

KATĀBHŪTANA or Kaṭapūtana

迦吒富單那 or 羯吒

布恒那 explained by 極臭

鬼 lit. demons of extremely bad

odour. A class of Prētas.

KATCHA or Katch 契吒 An

ancient kingdom tributary to Malava, now the peninsula Cutch.

KATCĪHĀNĀ v. Yas'ōdharā.

KATCĪTCH'ĒSVARA

v. Khadjis'vara.

KATINA 迦絺那 or 功

德衣 The garment of merits.

KĀTYĀYANA 迦多衍那 or

迦旃延 or 迦延 explain-

ed by 文飾 lit. ornament of

literature. (1.) A disciple of S'ākyamuni, also called Mahākā-

tyāyana, author of the Abhidharma dñāna prasthāna s'āstra,

to reappear as 閻浮那提

金光 Buddha Djambūnada-

prabha. (2.) Name of many different persons.

KĀTYĀYANA KÔCHA S'ĀSTRA

迦延俱舍論 A work on

the Abhidharma by Kātyāyana.

KATYĀYANĪPUTRA 迦旃延

子 or 迦多衍尼子 The

son of Mahākātyāyana, author of 4 philosophical works.

KATUN 可賀敦 A Mongol

term for 'queen' or 'princess.'

KĀUNḌINYA (Singh. Kondanya)

憍陳如 or 憍陳那 or

拘隣隣 explained by 火器

lit. a utensil for (holding) fire or

by 本際第一解法 lit.

chief of his time in expounding

the law. (1.) A prince of Magadha, uncle and chief disciple of

S'ākyamuni (v. Adjñātakāunḍi-

nya). (2.) A grammarian, mentioned in the Prātis'akhyā sūtras.

(3.) Vyākaraṇakāunḍinya (q. v.)

See also under Kalirādja and

Kālidatta.

KAUS'ĀMBĪ or Vatsapattana (Pāli.

Kôsambi. Singh. Kosamba) 拘

睢彌 or 俱賞彌 or 俱

睢彌 An ancient city, either

the modern Kusia near Kurra,

or the modern Kosam near Allahabad.

KÂUS'ĒYA 僑奢耶 or 野蠶絲 Silk from wild silk-worms.

KÂUS'IKA PRADJÑA PÂRAMITÂ 佛說帝釋般若波羅蜜多心經
Title of a translation (A. D. 980—1,000) by Dānapāla.

KÂYA (Singh. Kayan) 葛耶 or 身 lit the body. One of the 6 Âyatanas, the sense of the body, i.e. touch. See Chaâyatana and Vidjâna.

KÂYA SMRITY UPASTHÂNA (Pāli. Kāya rupa passana) 念身不淨 lit. remembrance of the impurities of the body. One of the 4 categories of Smrityupasthâna (q. v.), the knowledge that all corporeity is impure.

KCHÂMÂKÂRA BODHISATTVA SÛTRA 菩薩生地經
Title of a translation, A. D. 222—280.

KCHAMÂVATÎ VYÂKARAṆA SÛTRA 佛說差摩婆帝受記經
Title of a translation by Bodhirutchi, A. D. 519—524.

KCHANA 刹那 A moment, the 90th part of a 念 thought, the 4,500th part of a minute, during which 90 or 100 births and as many deaths occur.

KCHÂNTIDĒVA 羼提提婆
A richi who taught Sâkyamuni gymnastics.

KCHÂNTI PÂRAMITÂ 羼提波羅蜜多 or 忍辱 lit. enduring insult. The 3rd of the 6 Pâramitâ (q. v.), the virtue of patient equanimity.

KCHÂNTIRICHI 辱忍仙 lit. the richi who patiently suffered insult. S'âkyamuni, in a former life, being a richi, suffered mutilation to convert Kâlirâdja.

KCHÂNTISÎMHA 羼底僧訶 explained by 師子忍 lit. lion's patience. A native of Hiraṇyaparbata, follower of the Sarvâstivâdâh.

KCHATTRIYA 刹恒利耶 or 刹帝利 or 刹利 explained by 土田主 lit. land-owners. The caste of warriors and kings, pure Hindus by descent, forming, next to the Brahmans, the only caste from which Buddhas come forth.

KCHÂUMA 葛摩 A species of hemp.

KCHUNADĒVA 耨那天神
A Hindu deity worshipped by Tirthakas.

KCHUNAHILA 耨那呬羅
A mountain in Tsaukûṭa.

KÊSHINÎ 多髮 lit. much hair. Name of a Rakchasi.

KHADGA 渴伽 or **佉加**
or **竭伽** explained by **獨居**
山林 lit. solitary dweller in
forests. The rhinoceros.

KHADIRA 竭陀羅 or **劫**
地羅 or **羯達羅** explain-
ed by **櫟山林** lit. timber of
the Djambu mountains. The
Mimosa catechu. See also Kar-
avika.

KKADJĪS'VARA or Katchtchēs'-
vara or Karatchī **竭麟涇伐**
羅 The capital of Vitchâlapura,
the modern Kurachie.

KHAKKHARAM or Hikkala
隙葉羅 explained by **錫杖**
lit. a staff of tin. The metal
wand of the Bhikohu (originally
used to knock at the doors).

KHAN 可汗 A Mongol term for
'prince.'

KHARACHAR or Kutche **庫車**
or **屈茨** or **屈支** or **龜茲**
Ancient kingdom and city, in
eastern Turkestan.

KHARISMIGA 貨利習彌迦
Ancient kingdom (Kharizm) on
on upper Oxus, forming part of
Tukhâra.

KHARÔCHṬHA 佉盧風吒
explained by **驢唇** lit. (having
the) lips of an ass. Name of an
ancient richi.

KHAS'A 竭叉 An ancient tribe

(Kasioi) on the Paropamisus.
Others point to Cashmere (Rém-
usat), Iskardu (Klaproth), Kart-
chou (Beal).

KHAVAKAN v. Invakan.

KHAVANDHA 揭盤陀
An ancient kingdom and city, the
modern Kartchou, S.E. of Sirikol
lake.

KHOTAN v. Kustana.

KHULM 忽懷 An ancient king-
dom and city, between Balkh and
Koondooz, near Khooloom.

KHUSTA 闊悉多 or **閭悉**
多 A district of Tukhâra, S. of
Talikhân.

KIKANA 稽薑那 A district
of Afghanistan, the valley of
Pishin, now inhabited by the
Khaka tribe.

KIM'S'UKA 甄叔迦寶
explained by **鸚鵡寶** lit. the
treasure (red as the beak) of the
macaw. The Butea frondosa. See
also Kanaka.

KINNARA (Siam. Kinon. Tib.
Miham tchi) 緊那羅 or **非**
人 lit. not men or **疑神** doubt-
ful (horned) spirits. Demons (dan-
gerous to men), the musicians
(represented with horse heads) of
Kuvêra.

KLICHṬA MANAS v. Vidjñâna.

KÔCHA KARAKÂ v. Abhidharma
kôcha karakâ.

KÔKÂLÎ or **Kukâli** or **Gôkâli** 俱迦利 explained by 惡時者 lit. one of a bad time. The parent of Dêvadatta, the latter being called Kôkâliya (son of Kôkâli). See also Gôpali.

KÔKILA 拘耆羅 or 拘翅羅 A bird, probably same as Kalaviṅka.

KÔLITA 拘隸多 or 俱利迦 or 俱律陀 or 拘栗 The father of Mahâmaudgalyâyana.

KÔṆKAṆAPURA 恭建那補羅 An ancient kingdom, the modern Goa and North-Canara.

KÔṆYÔDHA 恭御陀 An ancient kingdom, the modern Ganjam, on the East coast of India.

KÔSALA or **Kôs'ala** (Singh. Kosôl) 憍薩羅 or 喬薩摩 (1.) Southern Kôsala or Dakchinakôsala, an ancient kingdom, the present Gundwana and Berar. (2.) Northern Kôsala or Uttarakôsala, an ancient kingdom, the modern Oude.

KÔS'AS 俱舍 Dictionaries or repertories.

KÔṬI (Pâli. Kathi) 俱胝 or 拘胝 or 戈追 explained by 億 lit. ten myriads. A numeral, equal to 10,000,000. See also Lakkha.

KOTLAN 珂咄羅 An ancient kingdom, W. of Tsungling mountains, S. of Karakul lake.

KÔVIDARA 拘鞞陀羅 The Bauhinia variegata.

KRAKUTCHTCHANDA (Pâli. Kakusanda. Siam. Phra Kukusom. Tib. Hkor vah djigs. Mong. Orschileng ebdektchi or Kerkessundi) 迦羅鳩村馱 or 迦羅迦村馱 or 羯羅迦忙陀 or 羯洛迦孫馱 or 拘樓奉佛 or 拘留孫佛 explained by 所應斷已斷 lit. (one who) readily makes the right decision. The first of the 5 Bud-dhas of the Bhadrakalpa, the 4th of the 7 ancient Buddhas, native of 安和城 Kchemavati, descendant of the Kâs'yapa family, son of 禮德 (Singh. Aggidatta) and 善枝 (Singh. Wisakha), teacher of 薩尼 (Singh. Sanjawi) and 毗樓 (Singh. Wadhura). His favourite tree was the Sirîsa; he converted 40,000 persons, whilst human life lasted 40,000 years.

KRIS'NAPAKCHA 黑分 lit. the black portion. A division of time, 14—15 days. See S'uk-lapakcha.

KRIS'NAPURA v. Mathûra.

KRITYA (fem. Krityâ) 吉蔗 explained by 起尸鬼 lit. demons digging up corpses, or 訖利多 explained by 買得 lit. bought (slaves). (1.) A class of demons, including Yakchakrityas and Manuchakrityas. (2.) A term of contempt, applied to mischievous persons.

KRÔS'A 枸盧舍 or 拘樓 賒 or 俱盧舍 or 拘屢 or 拘盧 explained by 大牛音 lit. the lowing of a big ox. A measure of distance, the 8th part of a Yôdjana, or 5 li.

KUBHÂ 罽賓 The river Kophes (Kabul).

KUBHÂNA 護苾那 or 罽賓 Kophene (v. Kas'mîra), the modern Kabul.

KUKÂLÎ v. Kôkâlî.

KUKEJAR 子合國 A country W. of Khoten, 1,000 li from Kaschgar, perhaps Yerkiang.

KUKKUTÂ PADAGIRI 屈屈 吒波陀山 or Gurupadagiri 婁盧播陀山 explained by 鷄足山 lit. chicken foot mountain, or by 狼足山 lit. wolf's foot mountain, or by 尊足山 lit. Buddha's foot mountain. A mountain 7 miles S.E.

of Gaya, in which Mahākās'yapa is believed to be living even now.

KUKKUTÂ RÂMA or Kuk-kutapada saṃghârâma 屈屈吒 阿濫摩 or 屈屈吒波 陀僧伽藍 or 鷄足園 lit. chicken foot park. A monastery on Kukkuṭapadagiri, built by As'ôka.

KULAPATI 俱羅鉢底 or 家主 lit. landlord. A title of honour.

KULIKA 拘理迦 A city 9 li S. W. of Nalanda in Magadha.

KULUTA 屈露多 An ancient State, in northern India, famous for its rock temples; the modern Cooloo, N. of Kangra.

KUMÂRA 拘摩羅 or 童子 lit. a youth. (1.) Name of a certain king. (2.) General appellation of royal princes.

KUMÂRA BHÛTA 鳩磨羅 浮多 explained by 童子 lit. a youth. A child of about 10 years.

KUMÂRABUDHI 鳩摩羅佛 提 or 童覺 lit. youthful intelligence. A S'râmana of the West, translator (A. D. 369—371) of the 四阿含暮抄解 explanation of an abstract of the 4 Agamas by Vasubhadra.

KUMÂRADJÎVA 鳩摩羅耆
 婆 or 鳩摩羅什婆 or
 鳩摩羅十 or (abbrev.) 鳩
 摩羅 or 羅十 explained by
 童壽 lit. youthful and aged.
 A native of Kharachar, son of
 Kumârâyana and Djîvâ, disciple
 of Vandhudatta, Vimalākcha and
 Sûryasoma, great expositor of the
 Mahâyâna, carried as prisoner to
 China (A. D. 383), where he was
 styled 'one of the 4 sons of Bud-
 dhism,' introduced a new alpha-
 bet and translated some 50
 works.

KUMÂRALABDHA 拘摩羅
 邏多 explained by 童授
 lit. gift of a youth. A follower
 of the Sautrântikah, author of
 many philosophical works.

KUMÂRARÂDJA 太子 or 王
 子 or 王太子 lit. crown-
 prince, or 法王之子 lit. son
 of a Dharmavarti. (1.) An epithet
 of Buddhas of royal descent.
 (2.) An epithet of Mandjus'ri.

KUMARATA 鳩摩羅多 or
 矩摩邏多 or 鳩摩
 explained by 童首 lit. chief of
 princes. A dēva in Paranirmita
 vas'avartin, reborn in Tuchita,
 disciple of Kaus'ika, reborn in a
 Brahmaloṅka, reborn among the
 Tukhâra as a Brahman, laboured
 in Central India as the 19th

patriarch, died A. D. 22.

KUMBHÂNDAS or Kumbhândakas
 (Siam. Thepa Kumphan) 鳩槃
 荼 or 究槃荼 or 恭畔
 荼 or 弓槃荼 explained by
 陰囊 lit. scrotum (of mon-
 strous size). A class of mon-
 strous demons (perhaps identic
 with the 船遮 of Fah-hien).

KUMBHÎRA 金毗羅 or 官
 毗羅 explained by 鰐魚
 lit. crocodiles; or by 蛟龍
 lit. boa-dragons. A crocodile,
 described as 'a monster with the
 body of a fish, but shaped like a
 snake and carrying pearls in its
 tail;' perhaps identic with the
 室獸摩羅 or 失收摩
 羅 described as 'a four-footed
 crocodile, over 20 feet long.'

KUMIDHA 拘謎陀 An an-
 cient kingdom (Vallis Come-
 dorum), on the Beloortagh, N. of
 Badakchan.

KUNÂLA or Dharmavivardhana
 拘拏羅 The son of As'oka;
 father of Sampadî (who succeeded
 As'oka, 226 B. C.); of Gândhâra;
 his eyes, beautiful as those of the
 bird Kunâla, were gouged out
 by order of a concubine of his
 father. See also Ghôcha.

KUNDIKÂ 拏稚迦 or 軍持
 explained by 濕罐 or 澡瓶

lit. a watering pot. The water bowl of the bhikshu.

KUNḌINYA s.a. Kāuṇḍinya.

KUṆKUMA 鬱金香 Perfume, prepared from the Turmeric (rhizome) plant, either *Curcuma longa* or *Curcuma aromatica*.

KUṆKUMASTŪPA 鬱金香

窠者波 A stūpa (covered with a paste of Kuṅkuma), in honour of Avalôkitês'vara, at Gāya.

KUNTI 梟帝 Name of a certain Rakchast.

KURANA 屈浪那 An ancient kingdom, originally a district of Tukhâra, the modern Garana (with mines of lapis lazuli), S. of Robat.

KURUDVÎPA s.a. Uttarakuru.

KURYANA or Kuvayana 鞠利

衍那 or 鞠和衍那 An ancient kingdom, N. of the upper Oxus, S. E. of Ferghana, the present Kurrategeen.

KUS'A 矩奢 or 茆草 or 上茅 explained by 吉祥草 lit. grass of lucky augury. Sacred odoriferous grass, *Poa cynosuroides*.

KUS'ÂGÂRAPURA 矩

奢揭羅補羅 or 上茅

宮城 lit. the city of Kus'a grass palaces, or 山城 lit. the mountain city. The ancient cap-

ital of Magadha, 14 miles S. of Behar, deserted by Bimbisara in favour of Râdjagriha (6 miles farther West).

KUS'ALAMŪLA SAMPARI-GRAHA SŪTRA 佛說華手經 Title of a translation by Kumâradjiva, A. D. 384-417.

KUS'INAGARA or Kus'igrāmaka (Pāli. Kusinâra. Singh. Cusinana or Cusinara. Tib. Rtsa mtchogh grong) 拘尸那揭羅 or 拘夷那竭 or 拘尸城 or 拘尸那 explained by 九士生地 lit. the birthplace of 9 scholars. An ancient kingdom and city, near Kusiah, 180 miles N. of Patna; the place where Sâkyamuni died.

KUSTANA 瞿薩恒那 or 豁旦 or 澳那 or 屈丹 or 于闐 or 于遁 or 和闐 the metropolis of Tartar (Tochari) Buddhism (since A. D. 300), until the invasion of Mohammedanism; the modern Khoten.

KUSUMA 拘蘇摩 or 白菊 花 The white China aster.

KUSUMAPURA 拘蘇摩補羅 or 花宮城 lit. the city of palaces of flowers. The ancient name of Pâtaliputra.

KUSUMA SAÑTCHAYA
SÛTRA 稱揚諸功德經

Title of a translation (A. D. 386
—534).

KUVAYANA v. Kuryana.

KUVÊRA v. Vais'ramana.

LADA v. Lâra.

L.

LADAKH (Tib. Ladag) 於麾

The upper Indus valley, under
Cashmerian rule, inhabited by
Tibetans.

LÂGHULA s.a. Râhula.

LAHUL v. Lôhara.

LAKCHANAS (Pâli. Assulakunu.
Singh. Maha purusha lakshana)

三十二相 lit. 32 signs.
The marks visible on the body
of every Buddha.

LAKKHA (Singh. Lakhan. Tib.
Laksh) 洛叉 or 洛沙 ex-
plained by 十萬 lit. 100,000.
The 100th part of a Kôṭi.

LALA v. Lâra.

LALITAVISTARA (Tib. Rgya cer
rol pa). Title of several transla-
tions of a biography of S'âkya-
muni, viz. (1.) 方等本起經
or 普曜經 (lit. Samanta prab-
hâsa sūtra), by Dharmarakcha,
A. D. 308; (2.) 方廣大莊
經 or 神童遊戲經 or

神通遊戲經 by Divākara,
A. D. 683.

LAMBÂ 藍婆 A certain Rak-
chasi.

LAMBINÎ see Lumbini.

LAMBURA or Lambhara 藍勃
羅 A mountain (with a famous
Nâgahrada), the present Laspis-
sor, in Kohistan, N. of Kabul.

LAMPÂ or Lampâka 濫波 An
ancient kingdom on the Laghman
mountains, N. of the Kabul, E.
of the Alingar and W. of the
Kunar rivers.

LAÑGALA 狼揭羅 An
ancient tribe of Shivaïtes in wes-
tern Pundjab (now located near
Katch Gandava, in Beluchistan).

LAÑKÂ (Tib. Sing ga glin) 楞
伽 or 駁伽 or 楞求羅
伽 explained by 不可住
lit. uninhabitable. (1.) A moun-
tain in S. E. corner of Ceylon
with a city of demons (Lañkâ-
puri). (2.) The island of Ceylon.

LAÑKÂVATÂRA SÛTRA. Title
of 3 translations of a polemical
philosophical treatise, based on
the teaching said to have been
given by S'âkya-muni on mount
Lañkâ, viz. (1.) 楞伽阿跋
多羅寶經 by Guṇabhadra,
A. D. 443, (2.) 入楞伽經
by Bodhirutchi, A. D. 513, (3.)
大乘楞伽經 by S'ikchân.

anda, A. D. 700—704.

LÂRA or Laḍa 羅 (1.) Mâlava

南羅 lit. southern Lâra. (2.)

Vallabhi 北羅 lit. northern Lâra.

LAṬA s. a. Karpasuvarṇa.

LÂVA 臘縛 or 羅婆 The 900th part of a Takhatra, equal to 1 minute and 36 seconds.

LIKCHÂ 蟻 lit. a nit. The 131,712,000th part of a Yôdjana.

LIMBINÎ v. Lumbinî.

LINGA S'ARÎRA s.a. Dhar-makâya.

LITCHHAVI (Singh. Lichawi.

Tib. Lidschawji) 梨車 or 黎

車 or 栗咕嬰 explained by

力士 lit. mighty heroes. The republican rulers of Vâis'âlî, the earliest followers of S'âkyamuni.

LÔHARA or Lahul 洛護羅

Kingdom and tribe (Malli, who subsequently moved S. and founded Mâlava), anciently N. of Kuluta.

LÔHITAKA v. Rôhitaka.

LÔKADJYÊCHṬHA (Siam.

Lôkavithu. Tib. Ndjig rtengyi)

世尊 lit. honoured by the universe. An epithet of every Buddha.

LÔKÂNTARIKA v. Naraka.

LÔKANUVARTANA SÛTRA

佛說內藏百寶經

Title of a translation by Lôkarakcha, A. D. 25—220.

LÔKAPÂLA 護世者 lit.

guardian of the universe. Title given to valorous deities and saints, as the Tchatur Mahârâdjas, Avalôkitês'vara, and others.

LÔKÂYATIKA or Lôkayata

路伽耶陀 explained by

惡論 lit. wicked talk or by

順世外道 lit. heretics who follow (the ways of) the world.

A brahminical sect of 'teachers who injure their pupils and return acts of kindness by wicked

replies,' corresponding with an atomistic sect (attached to the atheistic doctrines of the Tchâr-

vâkas) of 'pupils who injure their teachers and return acts of kind-

ness by wicked queries,' called

逆路伽耶陀 lit. Anti-

lôkâyatikas.

LÔKÊS'VARARÂDJA

盧迦委斯諦 or 世尊

lit. lord of the universe. (1.)

Name of a certain Buddha. (2.)

Epithet of Avalôkitês'vara and other deities and saints.

LÔKÔTTARAVÂDINÂḤ 盧俱

多婆拖部 or 說出世

部 or 出世說部 lit. the

School of those who pretend to

have done with the world. A

subdivision of the Mahâsâṃghi-

kâḥ, attached to the Hinâyâna

School.

LUMBINÎ or Linabinî or Lavinî or Lambinî (Mong. Lampa) 嵐毗尼 or 龍彌你 or 論民 or 林微尼 or 臘伐尼 or 解脫處 lit. the place of delivery (v. Pratimôkcha). The park in which Mâyâ gave birth to S'âkyamuni, 15 miles E. of Kapilavastu.

M.

MACHA 摩沙 explained by 豆 lit. pea. A weight, equal to 5 Raktikâs or $10\frac{15}{16}$ grains (Troy).

MADHAKA or Madhuka 末杜迦 or 末度迦 or 摩頭 explained by 美果 lit. a pleasant fruit. The *Bassia latifolia*.

MADHAVALA v. Mâthava.

MADHURA 美 lit. pleasant. A king of Gandharvas.

MADHURASVARA 美音 lit. pleasant sound. (1.) A king of Gandharvas. (2.) A son of Sudhîra and Sumêtra, converted by Ananda.

MADHYAMIKA 中論性教 A School, founded by Nâgârdjuna, teaching a system of sophistic nihilism, which dissolves every proposition into a thesis and its antithesis and denies both.

MADHYADÊS'A (Pâli. Madj-djadêsa. Siam. Matzima prathet) 中國 lit. the middle kingdom. Common term for Central India.

MADHYAMÂGAMA v. Âgama.

MADHYÂNTA VIBHÂGA S'ÂSTRA. Title of 2 works by Vasubandhu, viz. (1.) 中邊分別論 translated by Paramârtha, A. D. 557—569, and (2.) 辨中邊論 translated by Hiuen-tsang, A. D. 661.

MADHYÂNTA VIBHÂGA S'ÂSTRA GRANTHA 辨中邊論頌 A work ascribed to Maitrêya, translated by Hiuen-tsang, A. D. 661.

MADHYÂNTIKA (Tib. Nimaig-ung) 末由底迦 or 末由地 An Arhat of Dahala, disciple of Ananda, who converted Cashmere.

MADHYIMÂYÂNA 中乘 lit. the middling conveyance (sc. to Nirvâna). An abstract category, unknown to Southern Buddhists, in which are classed all systems poised between Mahâyâna and Hinâyâna. It corresponds with the state of a Pratyêka Buddha who 'lives half for himself and half for others, as if sitting in the middle of a vehicle, leaving scarcely room for others.'

MAGADHA 摩揭陀 or

摩竭提 or **摩伽陀** explained by **善勝** lit. virtuous conqueror or by **星處** lit. starry dwelling. (1.) A richi, reborn in heaven, who gave the name to South Bahar. (2.) A kingdom of Central India (Southern Bahar), the cradle of Buddhism (up to 400 A. D.), covered with vihâras and therefore called Bahar.

M A G H A 磨祛 The second winter month.

M A H A B A L A 竺大力 A S'râmaṇa of the West, a translator (A. D. 197) of a Tcharyâ nidâna sūtra **修行本起經**, a life of S'âkyamuni.

MAHÂBHADRÂ v. Gaṅgâ.

MAHÂBHERI HÂRAKA PARIVART **大法鼓經**
Title of a translation by Guṇabhadra, A. D. 420—479.

MAHÂBHIDJŅA DJŅÂNÂBHIBHU **大通智勝** lit. conqueror of all-pervading wisdom. A fabulous Buddha, whose realm is Sambhâva, in the Mahârûpa kalpa. Having spent 10 middling kalpas in ecstatic meditation, he became a Buddha and retired again in meditation for 84,000 kalpas, during which time his 16 sons continue (as Buddhas) his teaching, being incarnate as Akchôbha, Mêrukûta, Siṃhag-

hôcha, Siṃhadhvadja, Akâsapratichṭhita, Nityaparivrita, Indradhvadja, Brahmadhvadja, Amitâbha, Sarvalôkadhâtu padra vôdvêga pratyuttirna, Tamâlapatra tchandana-gandha, Mêrukâlpa, Mêghasvara, Mêghasvarârâdja, Sarvalôka bhayâstambhitatva vidhvaṃsanakara, and S'âkyamuni.

MAHÂBODHI SAṂGHÂRÂMA
摩訶菩提寺 lit. the monastery of great intelligence. A vihâra near the Bodhidrûma at Gâyâ.

MAHÂBRAHMÂ 大梵天王
A title of Brahma, as lord of the inhabitants of the Brahmâlôkas.

MAHÂBRAHMÂŅAS (Singh. Mahabrahmas. Tib. Tchangs pa tchen po) **大梵**
lit. great Brahma. The 3rd Brahmâlôka, the 3rd region of the 1st Dhyâna.

MAHÂBRAHMÂ SAHÂMÎPATI
v. Brahma Sahâṃpati.

MAHÂDAṆḌA DHÂRÂṆÎ **大寒林聖難拏陀羅尼經**
Title of a translation, by Dharmadêva, A. D. 973—981.

MAHÂDÊVA **摩訶提婆** or **大天** lit. great dêva. (1.) A former incarnation of S'âkyamuni, as a Tchakravartî. (2.) An Arhat, author of many S'âstras, who fell into heresy. (3.) A title of Mahês'vara.

MAHÂDEVÎ 摩訶提鼻耶

or 功德天 lit. the dēva of merits. Title of Mahēs'vara's wife. See also Bhīma, Marichi, Sarasvatī.

MAHÂDHARMA 妙法 lit.

wonderful law. A king of Kin-naras.

MAHÂKÂLA (Tib. Nag po tchen po. Mong Jeke charra) 大神

王, lit. great, spirit king. (1.)

A disciple of Mahâdēva, now guardian deity of monasteries. His image (with black face) is placed in the dining hall. (2.)

A title of Mahēs'vara.

MAHÂKALPA v. Kalpa.

MAHÂKARUṆA PUṆḌARIKA

SŪTRA. Title of two translations, viz. 大乘大悲分

陀利經 A. D. 350—432, and

大悲經 by Narendrayas'as and Dharmapradjña, A. D. 552.

MAHÂKÂS'YAPA or Kâs'yapa (Singh. Kasyapa. Tib. Odsrung

tchen po. Mong. Gascib) 摩訶

迦葉波 or 摩訶葉 or

or 迦葉頭陀 (Kas'yapa-dhātu) explained by 食光 lit.

(he who) swallowed light, (because his mother, having in a former life obtained a relic of Vipas'yin in form of a gold-coloured pearl, became radiant

with gold-coloured light'). A Brahman of Magadha, disciple of S'âkyamuni, after whose death he convoked and acted as chairman (Ârya Sthavira, 上座) of the first synod. He was the first compiler of the canon, and the first patriarch (until 905 or 499 B. C.), and is to be reborn as Buddha Ras'miprabhâsa. See also Kâs'yapiyâḥ.

MAHÂKÂS'YAPA SAMĀGHITI

摩訶迦葉會 Title of a translation (A. D. 541) by Upa-s'ûnya.

MAHÂKÂTYÂYANA v. Kâtyâyana.

MAHÂKÂUCHTHILA 摩訶俱

絺羅 or 摩訶拘絺羅

or 俱祇羅 explained by 大

膝 lit. (one who had) large knees. A disciple of S'âkyamuni, maternal uncle of S'âriputta, author of the Saṃghâtīparyâya s'âstra.

MAHÂKÂYA 大身 lit. large body. A king of Garudas.

MAHÂMÂITRÎ SAMÂDHI 大

慈定 lit. samdâhi of great benevolence. A degree of ecstatic meditation.

MAHÂMANDÂRAVA 摩訶曼

陀羅 s.a. Mandârava.

MAHÂMAṆḌJÛCHAKA 摩訶

殊沙 v. Maṇḍjûchaka.

MAHÂMAÑI VIPULÂ VIMÂNA

VIS'VA SUPRATIS'THITA

GUHYA PARAMA RAHASYA

KALPARÂDJA DHÂRANÎ

Title of 3 translations, viz. (1.)

牟梨曼陀咒經 A. D.

502—557, (2.) 廣大寶樓

閣善住秘密陀羅尼

經 by Bodhirutchi, A. D. 706,

and (3.) 大寶廣博樓閣

善住秘陀羅尼經 by

Amoghavadjra, A. D. 746—771.

MAHÂMATI 馬曷麻諦 or

大慧 lit. great wisdom. A

fictitious Bodhisattva mentioned
in the Lañkāvatāra sūtra.

MAHÂMAUDGALYÂYANA or

Maudgalyāyana or Maudgalaput-

tra (Singh. Mngalan. Tib. Mouh

dgalyi bu) 摩訶目犍羅

夜那 or 摩訶目建連

or 大目犍連 or 大目乾

連 or 目連 or 目伽略

or 沒特伽羅子 (Mandala-

puttra) or 沒力伽羅子

or 毛駄伽羅子

or 勿伽羅子 explained by

胡豆 Mudga (lentil), because

'one of his maternal ancestors

lived exclusively on lentils'. (1.)

The left-hand disciple (侍佛

左邊) of S'ākyamuni, also

called Kôlita, distinguished by

magic power (神通第一)

by which he viewed S'ākyamuni

in Tushita and made a statue of

him, and went to hell to release

his mother. He died before his

master, but is to be reborn as

Buddha Tamāla patra tehanda

nagandha. (2.) Name of two

great leaders of the Buddhist

Church who lived several centu-

ries later.

MAHÂMÂYÂ or Mâyâ or Mâtrikâ

摩訶摩邪 or 摩耶第脾

(Mâyâ dêvi) or 摩耶夫人

(lady Mâyâ) or 佛母 lit.

mother of Buddha, explained by

幻 lit. illusion, or by 大術

lit. great mystery, or by 大清

lit. great purity. The immacu-

late mother of S'ākyamuni, whom

the latter visited and converted

in Tushita. She reappeared on

her son's death and bewailed his

departure.

MAHÂMÂYÂ SÛTRA 摩訶摩

耶經 Title of a translation, A.

D. 560—577.

MAHÂMÂYÛRÎ VIDYÂ-

RÂDJÎ SÛTRA. Title of

6 translations, viz. (1.) 佛說

大孔雀王神咒經 by

S'rimitra, A. D. 317—420, (2.)

佛說大孔雀王雜神

咒經, by S'rimitra, A.D. 317—

420, (3.) 大金色孔雀王咒

經 by Kumâradjîva, A. D. 384—417, (4.) 佛說孔雀王咒經 by Saṃghapāla, A. D. 502—557, (5.) 佛母大孔雀明王經 by Amoghavādja, A. D. 618-907, and (6.) 佛說大孔雀咒王經 A. D. 705.

MAHÂMUTCHILINDA or Mutchilinda 摩訶目真鄰陀 or 目詣隣陀 or 牟真鄰陀 or 目支隣陀 or 支隣 explained by 解脫處 lit. place of redemption. (1.) A Nāga king, tutelary deity of a lake (near Gayâ) at which S'ākyamuni engaged 7 days in meditation under his protection. (2.) A mountain (Mahâmutchilinda parvata) and forest surrounding that lake.

MAHANADA v. Mahî.

MAHÂNÂMAN (Singh. Mahanamâ) 摩訶男 A son of Drônôdana rādja, one of the first five disciples of S'ākyamuni.

MAHÂNDHRA or Mahêndrî 大安達羅 or Râdjamahêndri. A city, near the mouth of the Godavery, the present Radjamundry.

MAHÂNÎLA 摩訶尼羅 explained by 大青珠 lit. a large blue pearl. A precious stone, perhaps identic with Indranila mukta.

MAHÂPARINIRVÂṆA SÛTRA.

Title of 5 translations, viz. (1.) 大般涅槃經 by Dharmarakcha, A. D. 416—423; (2.) 大般泥洹經 by Fah-hien and Buddhahadra, A. D. 217—418; (3.) 佛臨涅槃記法住經 by Huen-tsang, A. D. 652; (4.) 佛說方等泥洹經 A. D. 317-420; (5.) 佛般泥洹經 A. D. 290—306.

MAHÂPRADJÂPATÎ or Gâutami 摩訶波闍波提 or 摩訶波闍波提 explained by 大愛道 lit. path of great love, or by 大生主 lit. great lord of life (Pradjâpati), or by 衆主 lit. superior of the community (of nuns). The aunt and nurse of S'ākyamuni, the first woman admitted into the priesthood, first superioress of the first convent; to reappear as a Buddha called Sarvasattva priya dars'ana.

MAHÂPRADJÑÂPÂRAMITÂ SÛTRA 大般若波羅蜜多經 A collection of 16 Sûtras, expounding the philosophy of the Mahâyâna School.

MAHÂPRATIBHÂNA 大樂說 lit. one who discourses pleasantly. A fictitious Bodhisattva.

MAHÂPRATIHÂRYOPADES'A 大神變會 Title of

a translation by Bodhirutchi, A. D. 618—907.

MAHÂPRATISARA VIDYÂ-

RÂDJNÎ 普徧光明 燄
鬘清淨熾盛如意寶
印心無能勝大明王
大隨求陀羅尼經

Title of a translation by Amoghavajra, A. D. 746—771.

MAHÂPÛRŪA 大滿 lit. great
and full. A king of Garuḍas.

MAHÂPURUCHA LAKCHA-
NÂNI v. Lakchanas.

MAHÂPURUCHA S'ÂSTRÂ

大丈夫論 Title of a
work by Devala, translated A. D.
397-439.

MAHÂRÂCHṬRA 摩訶剌

佉 An ancient kingdom in the
N. W. of the Deccan; the Mah-
ratta country.

MAHÂRÂDJA v. Tchatur mahâ-
râdja kayika.

MAHÂRATNAKÛṬA SÛTRA

大寶積經 A collection of
49 Sûtras, arranged by Bodhi-
rutchi.

MAHÂRÂURAVA (Siam. Maha-
rôruva) 大號叫 or 大叫

or 大呼 lit. great crying. The
5th of the 8 hot hells, where 24
hours equal 800 mundane years,
surrounded by volcanoes which
bar all escape.

MAHARDHIPRÂPTA 如意

lit. at pleasure. A king of
Garuḍas.

MAHÂRÛPA 大相 lit. great
signs. The kalpa of Mahâb-
hidjña dñjanâbhibhu.

MAHÂSÂMBHAVA 大成 lit.
great completion. A fabulous re-
alm in which innumerable Bud-
dhas, called Bhichmagardjita
ghôchasvararâdja, appeared.

MAHÂSÂNGHA VINAYA. 摩

訶僧祇律 The Vinaya of
the Mahâsaṅghikâḥ, translated
by Buddhahadra, A. D. 416.

MAHÂSÂNGHIKÂḤ or Mahâ-

saṅghanikâya 摩訶僧祇

部 or 大眾部 lit. School

of the great assembly (priesthood).

A School, formed after the 2nd

synod (B. C. 443), in opposition

to the Mahâsthâvirâḥ School. Fol-

lowers of Mahâkâs'yapa. Their

textbook is the Pratimôkcha.

After the 3rd synod (B. C. 246)

this School split into 5 branches,

v. Pûrvas'âilhâ, Avaras'âilâḥ,

Hâimavatâḥ, Lôkôttara vâdinâḥ,

and Pradjñaptivâdinâḥ. See also

Dharmakala.

MAHÂSANNIPÂTA 大集部

A division of the Sûtra piṭaka,

containing Avadânas (q. v.)

MAHÂSÂRA 摩訶娑羅

Ancient city, the present Masar,

near Patna.

MAHÂSAHASRA PRAMAR-

DANA 佛說守護大千

國土經 Title of a translation by Dānapāla A. D. 980—1000.

MAHÂSATTVA 摩哈薩督呀 or **摩訶薩埵** The perfected Bodhisattva, as greater (Maha) than any being (sattva) except Buddhas, or as using the Mahâyāna to save other beings.

MAHÂSATTVA KUMÂRA RÂDJA 摩訶薩埵王子 lit. the great being and royal prince. Title of S'âkyamuni.

MAHÂS'RAMAṆA 大沙門 lit. the great S'ramaṇa. Epithet of S'âkyamuni.

MAHÂS'RÎ SÛTRA 佛說大吉祥天女十二名號經 Title of a translation by Amoghavadjra, A. D. 746—771.

MAHASTHÂMA or Mahasthana-prapta **大勢至菩薩** A Bodhisattva (perhaps Maudgalyâyana) belonging to the retinue of Amitâbha.

MAHÂSTHÂVIRÂḤ v. Sthâvirah.

MAHÂTÂPANA v. Pratâpana.

MAHÂTÂRAKA 摩訶怛羅 explained by **道官** lit. officer of the road. An official guide or escort.

MAHÂTCHAKRAVÂLA 大鐵圍 lit. the great iron enclosurc. The larger one of the two Tchakravâlas.

MAHÂTCHAMPÂ 摩訶瞻波 An ancient kingdom in Burmah.

MAHÂTCHÎNA 磨訶至那 lit. great China. Name of China (since the Tsin dynasty, A. D. 265). See Tchîna.

MAHÂTÊDJAS 大威德 lit. great dignity and virtue. A king of Garuḍas.

MAHÂVÂDÎ 大論師 lit. doctor of philosophy. Title of eminent scholars, especially of expositors of the Sâmkhyâ and Vais'êchika systems.

MAHÂVADJRAMÊRU S'IKHARA KÛṬÂGÂRA DHÂRAṆI 大金剛妙高山樓閣陀羅尼經 Title of a translation by Dānapâla, A. D. 980—1,000.

MAHÂVAIPULYA v. Vaipulya.

MAHÂVAIPULYA MAHASAN-NIPÂTA BODHISATTVA BUDDHÂNUSMṚITI SAMÂDHI 佛說大方等大集菩薩念佛三昧經 Title of a translation by Dharmagupta, A. D. 589—618.

MAHÂVAIPULYA MAHÂSAN-NIPÂTA BHADRAPÂLA SÛTRA 大方等大集賢護經 Title of a translation by Džânâgupta and others, A. D. 594.

MAHĀVANA SĀMĠHĀRĀMA

摩訶伐那伽藍摩

or 大林寺 lit. the monastery of the great forest. A famous monastery, S. of Mongali.

MAHĀVIHĀRA VĀSINĀH

摩訶毗訶羅住部

lit. School of dwellers in large vihāras. A subdivision of the Mahāsthāviraḥ, opposing the Mahāyāna doctrines.

MAHĀVIBHĀCHĀS'ĀS-

TRA 大毗婆沙論 A

philosophical (Hināyāna) treatise by Buddhadasa.

MAHĀVIHĀRA 摩訶毗訶

羅 A monastery in Ceylon, where Fah-hien (A. D. 400) found 3000 inmates.

MAHĀVRIKCHA RICHI 大樹

仙 lit. the hermit of the great tree. An ascetic called Vāyu, whose body finally resembled a decayed tree. See Kanyākubdja-

MAHĀVYŪHA 大莊嚴 lit.

great ornament. The kalpa of Mahākāśyapa Buddha.

MAHĀYĀNA (Mong. Jeke Kū)

摩訶衍那 or 摩訶衍

or 摩訶乘 explained by 大

乘 lit. great conveyance. (1.)

A later form of the Buddhist dogma, one of the 3 phases of its development (v. Triyāna), corresponding to the 3rd degree of

sainthood, the state of a Bodhisattva, who, being able to transport himself and others to Nirvāṇa, may be compared with a large vehicle (大乘). A School

formed by Nāgārdjuna, which flourished especially in Tchakuka, but influenced more or less the whole Buddhist church. The characteristics of this system are an excess of transcendental speculation tending to abstract nihilism, and the substitution of fanciful degrees of meditation (Samādhi and Dhyāna) in place of the practical asceticism of the Hināyāna School. It is not known to Southern Buddhists as a separate system, though it appears to have influenced Singalese Buddhists, whom Hien-tsang classed among the followers of the Mahāyāna School. (2.) A S'rāmaṇa of the West, translator of the Vinaya of the Sthāviraḥ, A. D. 483-493.

MAHĀYĀNĀBHIDHARMA

SĀMĠĪTĪ S'ĀSTRA 大乘阿

毗達磨集論 A philoso-

phical treatise by Asaṃgha, translated by Hien-tsang, A. D. 652.

MAHĀYĀNĀBHIDH-

ARMA SĀMĪYUKTA-

SĀMĠĪTĪ S'ĀSTRA 大

乘阿毗達磨雜集論

A commentary on the preceding work, compiled by Sthitamati,

translated by Hinen-tsang, A. D. 646.

MAHÂ YÂ N A D Ê V A 摩訶邪那提婆 lit. the dēva of the Mahâyâna School. Epithet of Hinen-tsang (釋玄奘 or 陳禱), who travelled (A. D. 629—645) through Central Asia and India, author of the **大唐西域記** Record of Western Kingdoms, published under the T'ang dynasty, A. D. 648; translator and editor of some 75 works on the Mahâyâna system. See also Mōkcha dēva.

MAHÂ YÂ N A SAMPARIGRAHA S'Â STRA 攝大乘論 A collection of philosophical treatises on the Mahâyâna system, by Asaṃgha, translated by Paramartha, A. D. 563.

MAHÂ YÂ N A Y O G A v. Yoga s'âstra.

MAHÂ YÂ N O T T A R A T A N T R A S'Â STRA 究竟一乘寶性論 Title of a translation by Ratnamati, A. D. 508.

MAHÊNDRA (Pāli. Mahinda. Singh. Mahindo) **摩晒陀** or **晒陀** or **魔醯因陀羅** or **摩訶因羅** explained by **大帝** lit. great ruler. A younger brother (or son) of As'oka who, as viceroys of Udyana, led

a dissolute life, but, when fallen into disgrace, he repented, became an Arhat, and went to Ceylon where he founded the Buddhist church still flourishing there.

MAHÊS'VARA 摩醯涇伐羅 or **魔醯首羅** or **魔醯** explained by **大自在** lit. great sovereign, or by **天王** lit. a king of dēvas. Shiva, "a deity with 8 arms and 3 eyes, riding on a white bull and worshipped by heretics;" the "Lord of one great chiliocosmos," who resides above Kāmadhātu. Hinen-tsang specially noticed Shiva temples (built of blue sand stone) in the Pundjab.

MAHÊS'VARA DÊVA 大自在天 lit. the great independent dēva. An epithet of Shiva.

MAHÊS'VARA P U R A or Matchivâra **魔醯涇伐羅補羅** Ancient city and kingdom in Central India, the present Machery.

MAHÎ or Mahânada **莫訶** (1.) A small tributary of the Nâiraṃdjanâ, in Magadha. (2.) The modern Mhye, flowing into the gulf of Cambay.

MAHINALÂ 拔提 A vihâra on Ceylon, near Anuradhapura, famous when Dharmagupta lived there.

MAHIRAKULA 魔醯邏矩羅

explained by **大族王** lit. king of a great tribe. A king who persecuted Buddhists in the Punjab (A.D. 400), fled, when defeated by Bālāditya, to Cashmere, assassinated its king and persecuted Buddhists there until "hell swallowed him up."

MAHÎS'ÂSAKÂH or Mahîs'âsikas

磨醯奢娑迦部 or **彌喜捨娑阿部** or **彌沙塞部** explained by **化地部**

lit. the School of the earth transformed (i.e. by the influence of Buddhism), or by **正地部** lit. the School of the rectified earth. A subdivision of the Sarvâstivâdâh.

MAHÎS'ÂSAKA VINAYA

彌沙塞部五分律

Title of a translation by Buddhadjiva, A.D. 424, the standard code of the foregoing School.

MAHORAĞA (Tib. Ltokhye

tchen po) **摩睺羅伽** or

摩睺羅伽 or **牟呼洛**

or **莫呼洛** or **摩休勒**

or **摩護羅議腹** lit. large

belly or by **蟒神** lit. boa spirit.

A class of demons, shaped like a boa.

MAITRÂYAÑÎPUTTRA v.

Pûrṇa maitrâyaṇi putra.

MAITRÊYA (Pâli. Mettêyo-

Singh. Maitri. Siam. Phrai. Tib. Byampspa mgon po or Chamra. Mong. Maidari) **梅恒麗邪** or **昧恒履曳** or **彌勒**

explained by **慈氏** lit. he whose name is charity. A fictitious Bodhisattva often called Aditja, a principal figure in the retinue of S'âkyamuni, though not a historic disciple. It is said S'âkyamuni visited him in Tuchia and appointed him to issue thence as his successor after the lapse of 5,000 years. Maitrêya is the expected Messiah of the Buddhists and even now controls the propagation of the faith. A philosophical School (**五性宗** lit. School of the five-fold nature) regards him as their founder. Statues were erected in his honour as early as B. C. 350. See also Avalokitês'vara, Pûrṇamaitrâyaṇi and Mañdjus'ri.

MAITRÊYABHADRA **慈賢**

A native of Magadha, translator of 5 works (A. D. 1125).

MAITRÊYA PARIPRITCHT.

CHÂ. Title of 3 translations, viz.

(1.) **佛說大乘方等要**

慧經 A. D. 25—220, (2.) **彌**

勒菩薩八法會 and (3.)

彌勒菩薩所問會,

the latter two by Bodhirutchi, A. D. 386—534.

MAITRÊYA VYÂKARAṆA.

Title of 3 translations, viz. (1.)

佛說彌勒下生經
by Kumâradjiva, A. D. 314—417,

(2.) 佛說彌勒來時經

A. D. 317—420, and (3.) 佛說

彌勒下生成佛經

A. D. 701.

MAITRÎBALA RÂDJA 慈力

王 lit. the King of strength of affection. A former incarnation of S'âkyamuni, when he shed his blood to feed starving Yakchas.

MAKARA 摩竭羅 or 摩竭

A monster shaped like a fish.

MAKHAI (Mong. Gobi) 莫賀

延 The desert of Gobi. See also Navapa.

MÂLÂDHARÎ 持瓔珞 lit.

holding a necklace of pearls. A certain Rakchasi.

MÂLÂGANDUA VILÊPANA

DHÂRANA MAṆḌANA

VIBHUSA NATTHÂNÂ

不着香華鬘不香塗

身 lit. thou shalt not adorn thyself with wreaths of fragrant flowers nor anoint thy body with perfume. The 8th Sikhâpada.

MÂLÂKUTÂ 秣羅矩吒

or Malâya 摩賴耶 explained

by 光明國 lit. the kingdom of light and brightness. Ancient State on the coast of Malabar, once (A. D. 600) the headquarters of the Nirgranthas.

MÂLÂKUTÂDÂNTÎ 曲齒

lit. curved teeth. A certain Rakchasi.

MALASA 秣羅娑 A valley in

the upper Punjab.

MÂLÂVA or Lâra 摩臘婆

Ancient State in Central India, the present Malva, famous for its heretical sects.

MALÂYA v. Mâlâkuta.

MÂLÂYAGIRI 南海摩

羅耶山 (1.) A mountain

range S. of Mâlâkuta. (2.) A mountain on Ceylon with a city (Lañkā) of Yakchas on its summit.

MALLA 末羅 explained by 力

士 lit. mighty heroes. Epithet of the inhabitants of Kus'inagara and Pāvā.

MALLIKA 末利 or 摩利

explained by 柰 lit. plum. (1.)

The wife of Prasênadjit. (2.)

The narrow leaved Nyctanthes (with globular berries 柰); the flower, now called Casturi (musk) because of its odour.

MANAS 意 lit. the mind. The

6th of the Chaḍâyatana, the mental faculty which constitutes man as an intelligent and moral being. See also Vidjñâna.

MÂNASA or Manasvin 摩那斯

explained by 意流出 lit. efflux of the mind (sc. of Brahma), or

by 大身 lit. large body. (1.) The lake Manasa sarovara (or Anavatapta). (2.) The tutelary deity (nāga) of that lake.

MĀNAVĀ 摩那婆 or 摩納縛迦 (Manavaka) or 那羅摩那 (Naramana) or 那羅摩納 (Naramava) explained by 人 lit. a man or by 年少淨行 lit. a young Brahman. General designation for a Brahman youth (lit. a descendant of Manu).

MAṆḌAKA 門擇迦 Elementary sounds (so called in Pāṇini's grammar).

MAṆḌALA 曼荅辣 (1.) The circle of continents around the Mēru. (2.) Magic circles used in sorcery. (3.) Circular plate (with 5 elevations representing the Mēru and the 4 continents) placed on every altar.

MANDĀRA or Mandarāva 曼陀羅 explained by 意適 lit. according with the wish, or by 天妙花 lit. wonderful celestial flower. One of the 5 shrubs of Indra's heaven, resembling the *Erythrina fulgens* or *Erythrina Indica*.

MAṆḌJŪCHAKA 曼殊沙 or 曼殊顏 explained by 柔軟 lit. pliable. *Rubia cordifolia*,

yielding the madder (munjeeth) of Bengal.

MAṆḌJUS'RĪ or Maṇḍjunātha or Maṇḍjudēva or Maṇḍjughocha or Maṇḍjusvara (Tib. Hdjam dvyang or Hdjam dpal) 曼殊室利 or 曼殊尸利 or 文殊師利 or 文殊 or 曼首 explained by 妙吉祥 lit. wonderful lucky omen or by 妙德 lit. wonderful virtue. (1.) A legendary Bodhisattva, also styled Mahāmātī (大智 lit. great wisdom), Kumara rādja (q. v.) and 千臂千鉢教王 lit. religious king with 1,000 arms and 1,000 alms-bowls. It is said, that he attended many Buddhas in a (fabulous) universe called Ratnēya (寶氏 lit. precious family), E. of our world; that he was in the retinue of Sākya-muni, and composed many Sūtras; that the daughter of Sāgara obtained Buddhahood through his teaching; that he is now a Buddha, called 龍種尊耆 lit. the Ārya of Nāgas, and resides on a (fabulous) mountain, somewhere in the N. E. of our universe, called 清涼山 lit. the pure and cool mountain, attended by 1,000 Bodhisattvas. Maṇḍjus'rī has become an object of worship in all the churches of Northern Buddhism, but most

especially in Shansi (China). Fah-hien (A. D. 400) found Mañdjus'rî generally worshipped by followers of the Mahâyâna School, whilst Hiuën-tsang (A. D. 603), who saw at Mathurâ a stûpa containing the remains of Mañdjus'rî's body, connects his worship especially with the Yogâtchârya School. It is supposed that Mañdjus'rî lived 250 years after Sâkyamuni's death, i. e. B. C. 293. The Mahâyâna School treated the dogma of Mañdjus'rî as the apotheosis of transcendental wisdom, identifying him with Vis'vakarman, and giving him (as the personified wisdom) the same place in their trias of Bodhisattvas (with Avalokîtê's'vara and Vadjrapâñi) which Brahma occupies in the Indian Trimurti. The Yogâtchârya School placed Mañdjus'rî among their seven Dhyanî Bodhisattvas, as the spiritual son of Akchôbhya Buddha, and identified him with Vadjrapâñi. A later branch of the Mahâyâna School (一性宗 lit. School of one nature), which asserts that all beings have the same nature as Buddha, claimed Mañdjus'rî as their founder. (2.) The son of an Indian King (circa 968 A. D.), who came to China but was driven away again by the intrigues of other priests.

MAÑDJUS'RÎ BUDDHAKCHÊ-

TRA GUṆA VYŪHA. Title of two translations, viz. 文殊師利授記會 by S'ikchânanda, A. D. 618—607, and 文殊說般若會 by Mandra, A. D. 502—557.

MAÑDJUS'RÎ NÂMA SAṅGĪTĪ 文殊所說最勝名義經 Title of a translation by Suvarṇadhâraṇi, A. D. 1113.

MAÑDJUS'RÎ PARIPRITCĪTCHĪHA. Title of two translations, by Divākara (A. D. 983 and later).

MAÑDJUS'RÎ SADVRI-TTA GUHYA TANTRA RÂDJASYA VIM'S'A. TIKÂ KRODHA VID-JAYÂNDJANA 佛說妙吉祥最勝根本大教經 Title of a translation. A. D. 982—1001.

MAÑDJUS'RÎ VIKRĪḌITA SŪTRA. Title of 2 translations, viz. 佛說大淨法門品經 by Dhar-marakeha, A. D. 213, and 大莊嚴法門經 by Narend-rayas'as, A. D. 583

MANDRA 曼陀羅 or 弱聲 (lit. weak sound) or 弘弱 (lit. grand but weak). A S'râmaṇa of 扶南 (Bunan, Siam?),

translator of 4 works.

MANGALA v. Moṅgali.

MANI 摩尼 or 末尼 explained

by 無垢 lit. stainless, or by

增長 lit. increasing and

enlarging, or by 珠之之總

名 lit. general term for pearls,

or by 如意珠 lit. felicitous

pearls. A fabulous pearl (v.

Sapta ratna) which is ever bright

and luminous, therefore a symbol

of Buddha and of his doctrines,

whilst among Shivaïtes it is the

symbol of the Linga. See also

Oṃ maṇi padmê hūm.

MANOBHIRĀMA 意樂

lit. joy of mind. The realm where

Māndgalyayana is to be reborn

as Buddha.

MANODHATU 意界 lit. the

world of the mind. The mental

faculties.

MANODJÑA S'ABDĀBHI

GARDJITA 妙音徧滿

lit. replete with wonderful sounds.

The Kalpa in which Ānanda

is to reappear as Buddha.

MANODJÑASVARA 樂音

lit. sound of music. A king of

Gandharvas.

MANORHITA or Manorhata

末釐曷利他 explained by

如意 lit. in conformity (hita)

with the mind (manas), or Man-

ura 摩拏羅 or 摩奴羅

The 21st (or 22nd) patriarch,

author of the Vibhācha vinaya,

who laboured (until A.D. 165)

in Western India and Fergha-

na; originally an Indian prince,

then disciple (or according to

Hsüen-tsang the teacher) and

successor of Vasubandhu.

MANOVIDJÑANA DHĀTU

意識界 lit. the world of

mind and knowledge. The sphere

of thought.

MANTRA (Tib. Gsungs sngags)

曼特羅 or 曼怛 or 滿

怛羅 or 捫打勒 or 曼

荼羅 explained by 咒 lit.

magic spells, or by 神咒

lit. riddhi mantra. Short magic

sentences (generally ending with

meaningless Sanskrit syllables),

first adopted by followers of the

Mahâyāna School, then popular-

ized in China by Vajrabodhi.

See also Dhāraṇī.

MANUCHA KRITYA 人吉庶

(1.) Demons shaped like men.

(2.) Domestic slaves, introduced

in Cashmere by Madhyantika.

MANUCHYA (Pāli Manussa)

末奴沙 or 摩菟沙 or

摩菟舍南 (Manuchyānām.

Pāli. Manussānam) explained by

人 lit. a man, or by 有意

lit. rational or by 有智慧

lit. intelligent. Human beings, or divine beings in human form.

MANURA v. Manorhita.

MÂRA or Mârarâdja or Kamadhâtû or Papiyân (Siam. Phajaman. Burm. Mat or Manh. Tib. Bdudsig tchan or Hdodpa. Mong. Schimnus) 魔羅 or 末羅 explained by 殺者 lit. the murderer, or by 障礙善 lit. obstructing and hindering virtue, or by 破壞善 lit. destroying virtue; or 摩王 Mârarâdja; or 波旬 explained by 惡愛 lit. sinful love; or 波卑夜 Papiyân, explained by 欲界王 lit. Kâmadhâtû râdja. The god of lust, sin and death, represented with 100 arms and riding on an elephant. He resides, with the Mârakîyikas, in Paranîrmita vas'avartin on the top of Kâma dhâtû. He assumes various monstrous forms, or sends his daughters, or inspires wicked men (like Dêvadatta, or the Nirgranthas) to seduce or frighten saints on earth.

MÂRA KÂYIKAS 魔民 lit. the subjects of Mâra, or 魔子魔女 lit. sons and daughters of Mâra. Mâra's subordinates.

MARDJAKA 阿梨樹 A tree (perhaps a banyan) which splits into 7 pieces when felled.

MARGA or As'thânga mârğa (Pâli. Attangga magga. Singh. Arya ashtangikamargga. Siam. Mak.

Burm. Magga) 八聖道分 or

八正道分 lit. 8 portions of the holy or correct path, or 八

正門 lit. 8 correct gates (sc. to Nirvâna). Eight rules of conduct, the pre-requisites of every Arhat, the observation of which leads to Nirvâna. Details see under Samyagdrichti, Samyaksamkalpa, Samyagvâk, Samyagâdji-va, Samyagvyâyâma, Samyaksamâdhi, Samyaksamriti and Samyakkarmânta.

MÂRGABHÛMI SÛTRA 道地經 Translation (A. D. 148—170) of a work by Saṃgharakṣa.

MÂRGAS'IRAS 末伽始羅 The third month of autumn (9th to 10th Chinese moons).

MÂRÎTCHI 摩里支 or 末利支 or Mârîtchi dēva bodhisattva 摩利支菩薩天 (1) In Brahmanic mythology, the personified light, offspring of Brahma, parent of Sûrya, ancestor of Mahākâs'yapa (q. v.) (2) Among Chinese Buddhists, the goddess of light who holds aloft sun and moon, the protectress against war; also styled Queen of Heaven 天后 and Mother of the Dipper 斗姥 and identified

lion's intelligence. Epithet given to men of superior talent.

MÂTRIGRÂMA (Pâli. Mâtngâmâ)

摩咀理伽羅摩 explained by **母邑** lit. mother city. The female sex.

MÂTRIKÂ (Tib. Yum or Ma mo)

摩咀里迦 or **摩德理迦** or **摩德勒伽** or **摩夷** explained by **行母** lit. the mother of karma. Abhidharma lit. the mother of karma. The Abhidharma pitaka, so called because it explains how karma (q. v.) 'is the productive mother of fresh karma.'

MÂTRITCHETA **摩咤哩**

制吒 A native of India, author of the Buddhastotrârdhas'ataka **一百五十讚頌** translated A.D. 708.

MATUTA TCHANDÎ

黑齒 lit. black teeth. A certain Rakhasî.

MÂUDGĀLAPUTTRA

or Mâudgalyâyana v. Mahâmâudgalyâyana.

MÂYÂ v. Mahâmâyâ.

MÂYÂ DJÂLAMAHÂ-

TANTRA MAHÂYÂNA

GAMBHÎRA NÂYA

GUHYA PARÂS'ISÛ-

TRA 佛說瑜加大教

王經 Title of a translation, A.

D. 982—1001.

MÂYOPAMÂ SAMÂDHI

佛說如幻三昧經 Title of a translation by Dharmarakcha, A. D. 265—316.

MAYÛRA (Singh. Moriyana)

摩裕羅 Ancient capital of the Maurya (Morya) princes, the modern Amrouah near Hurdwar.

MAYÛRA RÂDJA **摩裕**

羅王 or **孔雀王** lit. peacock king. A former incarnation of S'âkyamuni, when, as a peacock famished with thirst, he sucked out of a rock water which had miraculous healing power

MÊGHA DUNDUBHI

SVARA RÂDJA **雲雷音王**

lit king of clouds and thunderbolts. A Buddha who lived, during the kalpa Priyadars'ana, in a (fabulous) realm called Sarva-buddha saṃdars'ana.

MÊGAHSVARA **雲目**

在 lit. cloud sovereign. A (fabulous) Buddha who lived, N. of our universe, an incarnation of the 13th son of Mahâbhidjñâ djanâbhibhu.

MÊGHASVARARÂDJA

雲自在王 lit sovereign king of clouds. A (fabulous) Buddha who lived, N. of our universe, an incarnation of the 14th son of Mahâbhidjñâ djanâbhibhu.

MÊRU v. Sumêru.

MÊRUKALPA or Mêrudhva-

ja 須彌相 lit. the sign of

Mêru. A (fabulous) Buddha who lived, N. W. of our universe, an incarnation of the 12th son of Mahâbhidjña dñânâbhîbhu.

MÊRUKÛTA 須彌頂 lit. the summit of Mêru. A Buddha of Âbhirati, an incarnation of the 2nd son of Mahâbhidjña dñânâbhîbhu.

MIKKAKA 彌遮迦 The 6th Indian patriarch, who transported himself from Northern India to Ferghana, where he died by samâdhi, B. C. 637 (or 231). See also Vasumitra.

MIMHA 弭秣賀 Ancient kingdom, 70 li. E. of Samarkand, the modern Maghin in Turkestan.

MÎMÂÑSARDHIPADA (Pali, Wimansidhi pada) 思惟足 lit. the step of meditation and reflection, explained by 衡量所修之法滿願也 lit. oversatiated by the practice of balancing and measuring (truth and error). The 4th Riddhipâda, viz., absolute renunciation of intellectual activity, a step to magic power.

MINGBULAK 千泉 lit. 1,000 sources, or Bingheul 屏律 A lake country, 30 li E. of Talas.

MITRASÂNTA 彌陀山 or 寂友 lit. calm friend. A S'râmaņa of Tukhâra, translator (A.

D. 705) of the 無垢淨光大陀羅尼經 Vimala sud-dha prabhâsa mahâdhâraṇi sūtra.

MITRASÊNA 蜜多羅斯那 or 蜜多斯那 A disciple of Guṇaprabha, a teacher of Huen-tsang.

MLÊTCHHAS 蔑戾車 People who do not believe in Buddha; infidels.

MOCKHADÊVA 木叉提婆 The title (dêva of liberation) given by followers of the Hinayâna School to Mahâyâna-dêva.

MOKCHAGUPTA 木叉毘多 A priest of Kharachar, a follower of the Madhyimâyâna School, whose ignorance Mahâyânadêva exposed.

MOKCHALA 無羅叉 or 無叉羅 A S'râmaņa of Knstana, translator of one Sūtra, author (A. D. 291) of a new alphabet for the transliteration of Sanskrit.

MOKCHA MAHÂPARICHAD v. Pañtchaparichad.

MOÑGALI or Maṅgala 夢揭釐 Ancient capital of Udyâna, now Manglavor on the Swât, in the N. of the Pundjab.

MOTCHA 茂遮 A species of Ficus religiosa.

M R I G A D Â V A (Singh. Isipatana. Burm. Migadawon) 鹿野 or 鹿苑 or 鹿林 lit. deer park. A park N. E. of Varāṇas'ī, favoured by S'ākyamuni now; Sāraūganātha near Benares.

M R I G A L A 蜜利伽羅 explained by 鹿 lit. deer, or by 鹿王 lit. king of deer (Mrigarādja). Epithet of S'ākyamuni and of Dêvadatta (each having been a deer in a former life).

M U D G A 胝豆 lit. Tartar leutil. Phaseolus mungo.

M U D R Â (Tib. Pad sskor) 木得羅 or 目帝羅 or Mahāmu-drâ 馬曷木得羅 explained 法印 lit. the seal of the law. A system of magic gesticulation, consisting in distorting the fingers so as to imitate ancient Sanskrit characters of supposed magic efficacy; a product of the Yogācāhārya School.

M U H Ū R T A 牟呼栗多 A period of 18 minutes.

M U K T A (Pāli. Muttā. Tib. Mutig). 目多 Jewels, especially pearls.

M Ū L Â B H I D H A R M A S' Â S T R A 根本阿畏達摩論 A philosophical treatise of the Mahāsaṃghikāh.

M Ū L A G R A N T H A 慕羅健

陀 explained by 根本 lit. original text books of Buddha's words.

M Ū L A S A M B U R U or Mūlasthānīpura 茂羅三部盧 Ancient kingdom of Western India, tributary of Tchêka; the modern Moulton.

M Ū L A S A R V Â S T I V Â D A I K A S' A T A K A R M A N 根本說一切有部百一羯磨 Title of a translation, A. D. 618—907.

M Ū L A S A R V Â S T I V Â D A N I K Â Y A V I N A Y A G Â T H Â 根本說一切有部毗奈耶頌 A work on the Vinaya of the Hinayāna by Vais'ākhyā, translated A. D. 710.

M U N G A L I v. Moṅgali.

M U N I M I T R A 寂友 A native of India, author of the 佛吉祥德讚 Buddha s'rīgūṇa stotra, translated by Dānapāla, A. D. 980—1000.

M U N I 牟尼 or 摩尼 or Mahāmuni 馬曷摩尼 or Vimuni 月摩尼 An epithet (sage) of every Buddha.

M U N K A N or Muṅgan 瞢健 A province of Tukhāra, on the upper Oxus, W. of Badakchau.

M U R D D H Â B H I C H I K T A or Murddhadja 文陀竭 or

曼駄多 or **灌頂** lit. washing the top of the head. A ceremony, common in Tibet in the form of infant-baptism, administered in China at the investiture of high patrons of the church, e. g. to the Emperor Yüan-tsung (A. D. 746) by Amoghavadjra, and to statues of Buddha (as a daily rite). A prince thus baptized is styled **文陀竭王**

or **灌頂王** Murddhadja rādja.

MUSALAGARBHA or Musâragalva (Pâli. Masaragalla) **牟娑**

洛 or **摩沙羅** or **謨薩**

羅 or **摩沙羅** or **目娑**

explained by **紺色王** lit. a

jewel of violet colour, or by **瑪**

瑙色王 lit. a jewel coloured

like a cornelian. One of the Sap-

taratna, either an ammonite or

agate or coral. See also As'ma-

garbha.

MUSÂVÂDÂ VÊRAMANÎ

不妄語 lit. abstaining from

lies. The 4th of the S'ikchâpada.

MUTCHILINDA PARVATA v.

Mahâmutchilinda.

N.

NADÎKÂS'YAPA (Burm. Nadi

Kathaba. Tib. Tchu wo odsrung)

捺地迦葉波 or **那提**

迦葉 An Arhat, disciple of

S'âkyamuni, brother of Mahâka-

s'yapa; to be reborn as Buddha

samanta prabhâsa.

N A D Î 那 提 or Puṇyopâya **布**

如 烏 伐 耶 explained by **福**

生 lit. progeny of happiness. A

S'râmaṇa of Central India, who

brought (A. D. 655) over 1500

texts of the Mahâyâna and Hinâ-

yâna Schools to China, fetched

medicines (A. D. 656) from Kwan-

lun, and translated (A. D. 663)

three works.

NÂGA (Burm. Nat. Siam. Nagha.

Tit. Klu. Mong. Lus) **那 伽** or

龍 神 lit. dragon spirit, or **龍**

鬼 lit. dragon-demon, explained

as signifying, (1.) **龍** lit. dra-

gons, (2.) **象** lit. elephants (na-

gaga), (3.) **不 來** lit. persons

exempt from transmigration The

term Nâga was perhaps originally

applied to dreaded mountain tri-

bes, and subsequently used to

designate monsters generally. The

worship of Nâgas (i. e. dragons

and serpents) is indigenous in

China and flourishes even now,

dragons being regarded as mount-

ain spirits, as tutelary deities of

the five regions (i. e. 4 points of

the compass and centre) and as

the guardians of the 5 lakes and

4 oceans (i. e. of all lakes and seas).

The worship of Nâgas has been

observed as a characteristic of

Turanian nations. The Aryan

Buddhists, finding it too popular,

connived at or adopted this wor-

ship. All the most ancient Sûtras

and biographies of Buddha mention Nāgas, who washed Buddha after his birth, conversed with him, protected him, were converted by him, and guarded the relics of his body. Chinese Buddhists view mountain Nāgas as enemies of mankind, but marine Nāgas as piously inclined. Whilst the Burmese confound Dēvas and Nāgas, the Chinese distinguish them sharply. According to an ancient phrase (龍天八部 lit. Nāgas, Dēvas and others of the eight classes) there are 8 classes of beings, always enumerated in the following order, Dēvas, Nāgas, Rakchas, Gandharvas, Asuras, Garuḍas, Kinnaras, Mahorāgas. See also Sāgara, and Virupakcha.

N Â G A H R A D A 龍池 lit. dragon-tank. General term for all sheets of water, viewed as dwellings of Nāgas.

N Â G A R Â D J A 龍王 lit. dragon king. Epithet of all guardian spirits of waters, many of whom are believed to have been converted and embraced monastic life.

M Â G A R A H Â R A or Nāgara 那揭羅喝羅 or 囊峨羅賀羅 or 那竭 Ancient kingdom and city (Dionysopolis), 30 miles W. of Jellallabad, on the southern bank of the Cabul river.

N Â G A R A D H A N A 那迦羅獸那 An ancient vihāra in Djalandhara.

N Â G Â R D J U N A or Gāga-krochuna (Pāli. Nāgasēna) 那伽闍刺樹那 or 龍樹 lit. the Arguna tree (Pentaptera arjuna) or 龍孟 lit. Nāga the great, or 龍勝 lit. Nāga the conqueror: A native of Western India, a hermit living under an Arguna tree, until, converted by Kapimala, he became the 14th patriarch, famous in Southern India by dialectic subtlety in disputations with heretics, chief representative of the Mahāyāna School, first teacher of the Amitābha doctrine, founder of the Madhyamika School, author of some 24 works, the greatest philosopher of the Buddhists, viewed as "one of the 4 suns which illumine the world." He taught that the soul is neither existent nor non-existent, neither eternal nor non-eternal, neither annihilated by death nor non-annihilated. His principal disciples were Dēva Bodhisattva and Budhapalita. In a monastery near Kōsala, he cut off his own head as an offering at the request of Sadvāsa's son (B.C. 212 or A.D. 194). He is now styled a Bodhisattva.

N Â G A S E N A 那先比兵

A Bhikchu, author of a Sûtra of the same name (translated A. D. 317—420).

NAGNA or MAHÂNAGNA

諾伽那 or 摩訶諾伽那

explained by 露身 lit. naked

or by 大力神 lit. spirits of great power. Warlike spirits (or bards) of supernatural strength, who appear naked.

NAHUTA 那由他 A numeral term (100 millions).

NÂIRÂMDJANÂ (Singh. Niranjara. Burm. Neritzara) 尼連

禪那 or 希連禪 or 希連

河 explained by 不樂著河

lit. the river without cheer or

brightness, or by 無著河 lit.

the river without brightness. (1.)

A river (Niladjan) which flows

past Gayâ. (2.) A river (Hiran-

javatî), which flows past Kus'in-

agara.

NÂIVASANĀNDJĀ SAM-

ÂDHI 非想定 lit. fixed

(meditation) without thinking.

A degree of Samâdhi, rising above thought.

NÂIVA SAÑDJĀNÂ SAÑDJĀ-

ÂYATANAM v. Tchaturârûpa

brahmâlôka.

NAKCHATRA RÂDJA SAMKU

SUMITÂBHIDJĀ 宿王華

lit. flower of the star king. A

fabulous Bodhisattva, follower of

S'âkyamuni.

NAKCHATRA RÂDJA VIKRI-

DITA 宿王戲 lit. the sports

of the star king. A degree of

Samâdhi.

NAKCHATRATÂRÂ RADJÂDI-

TYA 日星宿 lit. sun and

stars. A degree of Samâdhi.

NÂLANDA 那爛陀 ex-

plained by 施無厭 lit. ben-

evolent without wearying. The

Nâga (deity) of a lake in the

Amra forest near Râdjagriha.

NÂLANDAGRAMA 那爛陀

A village near Nâlanda saṃghâ-

râma.

NÂLANDA SAṂGHÂRÂMA 施

無厭寺 lit. the monastery of

the unwearied benefactor. A mon-

astery, built by S'akrâditya, 7

miles N. of Râdjagriha, now call-

ed Baragong (i. e. vihâragrama).

NAMAHA (Pâli. Namo. Burm.

Namau. Tib. Nama) 捺謨 or

or 捺麻 or 那麻 or 那謨

or 囊謨 or 納謨 or 南無

explained by 皈依 lit. I humbly

trust (adore). The Ave of the

Buddhist, daily used in the

liturgy, in the invocation of the

Triratna, and in incantations,

wherefore both Buddhist and

Tanist priests and sorcerers are

called 南無師 lit. masters of

namah.

NÂMARÛPA 名色 lit. name

and form. One of the 12 Nidāna, signifying the unreality of both abstract notions and material phenomena.

N A N D A (Tib. Dgabo) **難陀** explained by **善觀喜** lit. joy of virtuous views. (1.) A Nāga king (Singh. Nando pannanda). (2.) A person called Sundara-nanda. (3.) The girl Nandā (Singh. Sujata) who supplied S'ākyamuni with milk. See also Balā.

N A N D Â V A R T A Y A or Nandyāvarta (Pāli. Nandiyavatta) **難提迦物多** explained by **右旋** lit. rotating to the right. A conch with spirals running to the right, a mystic symbol of good omen.

NANDI **竺難提** or **喜** lit. joy. A grihapati of the West, translator (A. D. 419) of 3 works.

NANDIMITRA **難提蜜多羅**
Author of the **撰集三藏及雜藏傳** translated A. D. 317—420.

NARADATTA v. Katyāyana.

N Â R A K A (Pāli. Miraya. Siam. Narok. Barm. Niria. Tib. Myalba. Mong. Tamu) **捺落迦** explained by **人** (nara) **惡** (ka), lit. men's wickedness, or by **不可樂** lit. unenjoyable, or by **苦器** lit. instruments of tor-

ture; or **泥黎** (Niraya) explained by **地獄** lit. prison under the earth, or by **冥府** lit. the prefecture of darkness. General term for the various divisions of hell. (1.) The hot hells (**熱獄**), 8 of which (see Saṃdživa, Kālasūtra, Saṃghata, Rāurava, Mahārāurava, Tapana, Pratāpana, and Avīchi) are situated underneath Djambudvīpa in tiers, beginning at a depth of 11,900 yôdjanas, and reach to a depth of 40,000 yôdjanas; but as each of these hells has 4 gates and outside each gate 4 antechamber-hells, there are altogether 136 hot hells. (2.) The cold hells (**寒獄**), 8 in number (see Arbuda, Nirarbuda, Atata, Hahava, Ahaha, Utpala, Padma and Puṇḍarika), situated underneath the 2 Tchakravālas and ranging shaft-like one beneath the other, but so that this shaft is gradually widening down to the 4th hell and then narrowing again, the first and last hells having the shortest and the 4th hell the longest diameter. (3.) The dark hells, 8 in number, situated between the 2 Tchakravālas; also called vivifying hells (**活獄**), because any being, dying in the first of these hells, is at once reborn in the 2nd, and so forth, life lasting 500 years in each of these hells. (4.) The cold Lōkān-

tarika hells (邊獄 lit. hells on the edge sc. of the universe), 10 in number, but each having 100 millions of smaller hells attached, all being situated outside of the Tchakravālas. (4.) The 84,000 small Lōkantarika hells (邊小地獄 lit. small hells on the edge), divided into 3 classes, as situated on mountains, or on water, or in deserts. Each universe has the same number of hells, distributed so that the northern continent contains no hell at all, the two continents E. and W. of the Mēru have only the small Lōkantarika hells, and all the other hells are situated under the southern continent (Djambudvīpa). There are different torments in different hells; the length of life also differs in each class of hells; but the distinctions made are too fanciful to be worth enumerating. The above hells constitute one of the 6 gāti of transmigration and people are reborn in one or other class of hells according to their previous merits or demerits. It is not necessary that each individual should pass through all the above hells. The decision lies with Yama, who, assisted by 18 judges and hosts of demons, prescribes in each case what hells and tortures are appropriate. His sister performs the same duties with regard to female criminals. Chinese fancy has added a special

hell for females (血盤池 lit. placenta tank), consisting of an immense pool of blood. From this hell, it is said, no release is possible, but all the other hells are mere purgatories, release being procured when sin has been sufficiently expiated or through intercession of the priesthood.

NARAPATI v. Djambudvīpa.

NARASAMGHÂRÂMA 人伽籃 lit. the monastery of men. An ancient vihāra near the capital of Kapis'a.

NARASIMHA 那羅僧訶 An ancient city (Nrisīṇhavana?) near the E. frontier of Tchēka.

NÂRÂYAṆA or Nârāyaṇadēva 那羅野拏 or 那羅延 or 那羅延天 explained by 人生本 lit. the originator of human life (Brahma), or by 天力士 lit. hero (nara) of divine power, or by 堅固 lit. firm and solid. (1.) An epithet of Brahma as creator. (2.) A (wrong) designation of Narendrayas'as.

NARENDRAYAS'AS 那黎提拏耶舍 A native of Udyāna, translator (A. D. 557—589) of many Sūtras.

NARIKĒLA 那利薊羅 The cocoanut tree.

NARIKĒLADVÎPA 那羅稽羅州 An island, several

thousand *li* S. of Ceylon, inhabited by dwarfs who have human bodies with beaks like birds and live upon cocoanuts.

N A R M M A D Â 耐 秣 陀

The river Nerbudda, forming the southern frontier of Barukatchêva.

N A S ' A S ' A T A or Basiasita

婆 舍 斯 多 A Brahman of Kubhâ who became the 25th patriarch (in Central India) and died (A.D. 325) by samâdhi.

N A T C H T C H A G Î T A V Â D I T A

V I S U K A D A S S A N Â V Ê R A -

M A N Î 不 歌 舞 倡 伎 不

往 觀 聽 lit. thou shalt not take part in singing or dancing, in musical or theatrical performances, nor go to look on or listen. The 7th of the 10 S'ik-châpada.

N A V A D Ê V A K U L A 納 縛

提 婆 矩 羅 An ancient city

(now Nohbatgang) on the Ganges, a few miles S.E. of Kanyâkûbdja.

N A V A M Â L I K Â 那 婆 摩 利

explained by **雜 花** lit. variegated flowers. A perfume used for scenting oil. See Mallika.

N A V A P A 納 縛 波 or **鄯 善**

now called **闐 延** (Pidjan). An ancient kingdom on the eastern border of Gobi. See Makhai.

N A V A S A M G H Â R Â M A

納 縛 僧 伽 藍 An ancient

vihâra near Baktra, possessed of a tooth, basin and staff of S'âkyamuni.

N Â Y A K A 天 人 導 師 lit. the

guide of dêvas and men (Nâyaka dêva mânuchyânâm). An epithet of S'âkyamuni. See Mânuchya.

N E M I M D H A R A (Siam.

Neminthon) **尼 民 陀 羅** or

尼 民 達 羅 or **彌 樓**

explained by **地 特** lit. what

earth grasps, or by **魚 嘴 山**

lit. fish mouth mountain. (1.) A

fish with a curiously shaped

head. (2.) The lowest of the

seven concentric mountain ranges

(600 yôdjanas high) which

encircle Mèru.

N Ê P Â L A 尼 波 羅 An ancient

kingdom (now Nepaul), E. of

Khatmandu, 10,000 *li* from China,

noted for the amalgamation of

Brahminism and ancient Budd-

hism, which took place there, also

as a station in the route of Indian

and Chinese embassies, and as

possessing fire (naphtha) wells.

N I C H K L Ê S ' A 無 復 煩 惱

lit. no return to trouble and

vexation. Freedom from passion,

a characteristic of the state of an

Arhat.

N I C H T A P A N A 涅 疊 般 那 or

闍 維 or **焚 燒** lit. burning.

Cremation, as performed in China

at the funerals of priests.

NIDĀNA (Tib. Rten brel) **尼**

陀那 explained by **十二因**

緣 lit. the 12 causes of existence.

(1.) The fundamental dogma of Buddhist thought, the concatenation of cause and effect in the whole range of existence through 12 links (see *Djarāmarana*, *Djāti*, *Bhava*, *Upādāna*, *Trichnā*, *Vēdāna*, *Sparsa*, *Chaddāyatana*, *Nāmarūpa*, *Vidjñāna*, *Saṃskāra* and *Avidyā*) the understanding of which solves the riddle of life, revealing the inanity of existence and preparing the mind for *Nirvāṇa*. (2.) All sūtras or pamphlets written for some special reason (*nidāna*), either to answer a query, or to enforce a precept, or to enhance a doctrine.

NIDĀNA BUDDHA s.a. *Pratyēka Buddha*

NILAKAṆṬHA **千眼千**

臂觀世音菩薩陀羅

尼神經咒 Title of a translation, concerning the ritual and ceremonies used in the worship of *Avalokiteśvara*.

NILANĒTRA v. *Dēva*.

NĪLAPIṬA or *Nilapiṭaka* **尼**

羅蔽茶 or **青藏** lit. the azure collection. A collection of annals and royal edicts.

NINYA 泥壤 A city in Central Asia.

NIRARBUDA 尼羅浮陀

explained by **疱裂** lit. bursting blisters. (1.) The 2nd large cold hell (v. *Naraka*), where cold winds blister the skin of criminals. (2.) The 2nd of the 10 cold *Lokāntarikā* hells (v. *Naraka*). (3.) A numeral, equal to 1 followed by 33 cyphers.

NIRGRANTHA 泥犍陀

or **薩遮尼犍** or **薩遮尼**

乾連陀 or **尼乾** explained

by **離繫** or **不繫** lit. unfet-

tered (sc. by want of food or

clothes) or by **露形外道**

lit. nude heretics. (1.) A *Tīrthaka*

(q.v.), a son of *Djñāti* and there-

fore also called *Nirgranthadjñāti*

(**尼犍陀若提**), who

taught fatalism, recommended

fasting and condemned the use

of clothes. (2.) The followers of

Nirgrantha.

NIRMAṆAKĀYA (Tib. sprul

ba) **化身** or **應身** or **應化**

身 lit. a body capable of transfor-

mation. (1.) One of the *Trikāya*

(q.v.), the power of assuming any

form of appearance in order to

propagate Buddhism. (2.) The

incarnate avatāra of a deity (Tib. *Chutuktu*. Mong. *Chubilgan*). See also *Annapādaka*.

N I R M Ā Ṇ A R A T I (Pāli. Nimmanaratti. Siam. Nimmanaradi. Tib. Hphrul dga) **尼摩羅天**
須蜜羅天 or **化樂天**
 or **樂變化天** lit. *dēvas* who delight in transformations. The 5th *Dēvaloka*, situated 610,000 *yōdjanas* above the *Mēru*. Life lasts there 8,000 years.

N I R U K T I v. *Pratisaṃvid*.

N I R V Ā Ṇ A (Pāli. *Nibbāna*. Siam. Niphan. Burm. Neibban. Tib. *Mya ngan las hda pa* i.e. separation from pain. Mong. *Ghassalang etse angkid shirakasan* i.e. escape from misery) **涅槃** or **泥洹** explained by **離生滅** lit. separation from life and death (i.e. exemption from transmigration), or by **出離煩惱** lit. escape from trouble and vexation (i.e. freedom from passion, *Klēs'a nirvāṇa*), or by **圓滿清淨** lit. absolutely complete moral purity, or by **滅盡一切習氣** lit. complete extinction of the animal spirits, or by **無爲** lit. non-action. (1.) The popular exoteric systems agree in defining *Nirvāṇa* negatively as a state of absolute exemption from

the circle of transmigration, as a state of entire freedom from all forms of existence, to begin with freedom from all passion and exertion, a state of indifference to all sensibility. Positively they define *Nirvāṇa* as the highest state of spiritual bliss, as absolute immortality through absorption of the soul into itself, but preserving individuality so that e.g. Buddhas, after entering *Nirvāṇa*, may re-appear on earth. This view is based on the Chinese translations of ancient *sūtras* and confirmed by traditional sayings of *S'ākyamuni* who, for instance, said in his last moments "the spiritual body (**法身**) is immortal." The Chinese Buddhist belief in *Sukhavatī* (the paradise of the West) and *Amitābha Buddha* is but confirmatory of the positive character ascribed to *Nirvāṇa* (**涅槃**), *Parinirvāṇa* (**般涅槃**) and *Mahāparinirvāṇa* (**大般涅槃**). (2.) The esoteric or philosophical view of *Nirvāṇa* is based only on the *Abhibharma* which indeed defines *Nirvāṇa* as a state of absolute annihilation. But this view is not the result of ancient dogmatology. The philo-

sophical Schools which advocate this nihilistic view of Nirvâṇa deal in the same way with all historical facts and with every positive dogma: all is to them *māya* i.e. illusion and unreality.

NITYA PARIVRITA 常滅 lit. continuous extinction. A

fabulous Buddha living S. of our universe, an incarnation of the 6th son of Mahābhīḍjña dñānābhīḍhu.

NIVARTTANA STÛPA

回駕翠塔波 lit. the stûpa erected on the spot where S'ākya-muni's) coachman parted from him.

NIVĀSANA 泥伐散那

or **泥縛些那** explained by **裙** lit. a skirt. The coloured garment (without buttons or girdle) of a S'ramaṇa.

NIVRITTI 無爲自然

A philosophical term, non-acting self-existence, opposed to Pravritti **無不爲** constant action.

NIYATĀNI YATAGATI

MUDRĀVATĀRA Title of two translations, viz. (1) **不必**

定入定入印經 A. D. 542 by Pradjñārutchi, and (2.)

入定不定印經 A. D. 700.

NIYUTA 那庾多 A numeral, equal to 1,000 kôṭi.

NUTCHIKAN or Nuchidjan

(Nudjketh) **斂赤建** An ancient kingdom, between Taras and Kodjend, in Turkestan.

NYAGRODHA 尼拘律

or **尼拘律陀** or **尼俱**

律 or **尼俱陀** or **尼俱**

類陀 or **尼俱盧陀** or

尼拘屢阿 explained by

無節樹 lit. a tree without

knots (and described as being

the highest tree of India.) The

Ficus Indica.

NYĀYA ANUSĀRA S'ĀSTRA

順正理論 lit. the orthodox

s'āstra. A designation of the

Abhidharma kôcha s'āstra.

NYĀYA DVĀRA TĀRAKA

S'ĀSTRA 因明正理門論本

A work by Mahādignāga, trans-

lated (A.D. 648) by Hīnen-tsang.

NYĀYA PRAVĒS'A TĀRAKA

S'ĀSTRA 因明入正理論

A work by Saṃkarasvāmin,

translated (A. D. 647) by Hīnen-

tsang.

O.

OCH or Ūsch **烏鍛** or **鑊沙**

or **依耐** or **英吉沙彌**

(Yingeshar). An ancient king-

dom N. of the S'itā.

Ô M or aûm **唵** or **烏菴** A

mystic interjection, of magic and

sin-atoning efficacy, used in

prayers and in sorcery, originally

derived by Tibetan Buddhists from later Hindooism (*a* standing for Vishnu, *û* for Shiva and *m* for Brahma) and introduced in China by the Yogâchârya School.

Ô M̐ M A N I P A D M Ê H Ū M̐

唵 摩 呢 八 爾 吽 or

菴 乚 呢 必 滅 堪 explained

by 藏 字 能 辟 邪 鎮 煞

lit. Tibetan characters able to ward off noxious influences. A

set of six Sanskrit sounds (lit. thon jewel in the lotus, hûm !)

of mystic and magic import, used in prayers and in sorcery, inscribed on amulets, cash, tombstones

and at the end of books, and (especially in Tibet) most commonly addressed to Avalokitês'vara.

These 6 syllables are sometimes applied to the 6 gâtî and to the 6 pâramitâ. They are more popular in Tibet than in China where

another set of 6 syllables (南無

阿 彌 陀 佛 namah Amitâ-

bha) is largely used in the same

sense.

P.

P A D M A 波 頭 摩 or 波 曇

摩 or 波 暮 or 鉢 特 忙

or 鉢 特 摩 explained by 赤

蓮 花 lit. red lotus flowers. (1.)

The waterlily, lotus, nymphaea, and specially the rose coloured species

(Nelumbium speciosum). (2.) A

symbol of Buddhaship, s. a. Rak. tapatmaya. (3.) The 7th, of the 8 cold hells (where the cold produces blisters like lotus buds).

P A D M A P A Ñ I see under Avalokitês'vara.

P A D M A P R A B H A 華 光

佛 The name under which S'ariputta reappears as Buddha.

P A D M A R G Â A 鉢 曇 摩

羅 伽 or 赤 劫 球 lit. a true red pearl. A ruby.

PADMARATNA v. Haklenayas'as.

P A D M A S A M̐ B H A V A

(Tib. Padma byung gnas, or Urgyan padma) 蓮 華 生 上 師

lit. the lotus-born superior teacher. A Buddhist of Kabul (Urgyan)

who, invited by king 乞 栗 雙

提 贊 Khri-srong-lde-btsan,

introduced in Tibet (A. D. 740—786) a system of magic and

mysticism (saturated with Shivaism) which found its way also to China.

P A D M A S 'Î L A 蓮 華 戒

A Bodhisattva, author of the

廣 釋 菩 提 心 論 Bodhi

hridaya vaipulya prakaraṇa s'âstra.

P A D M A S 'R Î 華 德 菩 薩

A Bodhisattva in the retinue of S'akyamuni; re-incarnation of

S'ubhavyûha; to re-appear as

Buddha S'alendra rādja.

PADMA TCHINTÂ MANI
DHÂRANÎ SÛTRA. Title

of 5 translations, viz., (1.)

觀世音菩薩秘密藏神咒經 by S'ikchânanda, A. D.

618—907; (2.) 觀世音菩薩如意摩尼陀羅尼經 by Ratna tchinta A. D. 618 —

907; (3.) 觀自在菩薩如意陀羅尼經 A. D. 710; (4.)

如意輪陀羅尼經 by Bodhirutchi, A. D. 709; (5.)

佛說如意摩尼陀羅尼經

PADMA VATÎ 蓮華色

A wife of As'oka, transformed into a Tchakravarti.

PADMA VRICHABHA
VIKRÂMIN 華足安行

The name under which Dhriti-pariprṇa reappears as Buddha.

PADMA VYÛHA BODHISAT-
TVA 華嚴菩薩 A fabulous

Bodhisattva worshipped in China on New Year's eve.

PADMÔTTARA 殊妙身

Name of the 729th Buddha of the present Bhadra Kalpa.

PALA or Satamâna 波羅

explained by 斤 lit. a catty. A weight, equal to 10 dharana.

PALÂS'A 波羅奢 explained

by 赤花樹 lit. a tree with

red flowers (also said to yield a red dye). The *Butea frondosa*. See also Kanaka.

PALI 波利 A village, with an ancient stûpa, 90 li N. N. W. of Baktra.

PÂLI 舊言 lit the ancient dialect (i.e. of the ancient country). The vernacular of Magadha, or Magadhi Prâkrit.

PAMIRA 波謎羅 The plateau of Pamir, the centre of the Tsung-ling range, including Anavatapta lake.

PÂM'SUPATA Sor Pâs'npatas 波輪鉢多 or 波輪鉢多 explained by 塗灰外道 lit. heretics who besmear themselves with ashes. A Shivaistic sect of worshippers of Mahêś'vara, clad in plain rags. Some shaved their heads.

PANASA or Djaka 波那娑 or 半樓娑 or 般裏娑 The *Artocarpus integrifolia* (jack-tree). See also under Udumbara.

PÂÑÂTI PÂTÂ VÊRAMANÎ 不殺生 lit. kill no living being. The first of the Sîkchâpada (10 rules for novices).

PANDAKA 般荼迦 or 半擇迦 or 般吒 explained by 黃門 lit. eunuchs. General term for (1.) Pandakas (properly so called) 般吒 who, though

impotent, have perfect organs; (2.) Irs'apaṇḍakas 伊利沙般荼迦 who are impotent except when jealous; (3.) Chaṇḍakas 扇荼迦 whose organs are incomplete; (4.) Pakchapaṇḍakas 博叉般荼迦 who are for half a month males and for half a month females; (5.) Ruṇapaṇḍakas 留拏般荼迦 who are emasculated males.

PANDITA (Tib. Pan-shen) 班彌達 A title (scholar, teacher), given to learned (especially Tibetan) priests.

PĀNINI 波你尼 A Brahman (B. C. 350) of Sālatula, editor of the Vyākaraṇam, author of a Sanskrit grammar.

PĀÑTCHĀBHIDJÑĀ (Singh. Pancha abignya. Tib. Phungpo) 五神通 lit. five supernatural talents. See under Abhidjñā.

PĀÑTCHĀDHARMAKĀYA 五分法身 lit. the spiritual body in five portions. Five attributes of the Dharma kāya, viz., (1.) 戒 lit. precept, explained by 超色陰 exemption from all materiality (rūpa), (2.) 定 lit. tranquillity, explained by 超受陰 exemption from all sensations (vêdanā), (3.) 慧

lit. wisdom, explained by 超想陰 exemption from all consciousness (saṃdijña), (4.) 解脫 lit. emancipation (mokcha) explained by 超行陰 exemption from all moral activity (karman), (5.) 知見 lit. intelligent views, explained by 超識陰 exemption from all knowledge (vidjñāna).

PĀÑTCHĀINDRYĀNI v. Indrya.

PĀÑTCHĀKACHĀYA v. Kachāya.

PĀÑTCHĀKLÊS'A 五鈍使 lit. 5 dull messengers, or 五重滯 lit. 5 serious hindrances. Five moral imperfections, viz. (1.) 貪 cupidity, (2.) 瞋 anger, (3.) 癡 foolishness, (4.) 慢 irreverence, (5.) 疑 doubts. Victory over these 5 vices constitutes the 5 virtues or Pañtcha s'ila.

PĀÑTCHĀMAHĀRHAT-CHTCHATĀNI 五百大羅漢 (1.) The 500 great Arhats who formed the synod under Kanichka; supposed authors of the Abhidharma mahāvibhācha s'āstra.

PĀÑTCHANADA or Bhiḍa 毗荼 Ancient kingdom (now the Pundjab), called Bhiḍa after its capital.

PAÑTCHÂNANTARYA 五逆

lit. the 5 rebellions. Five deadly sins, viz. matricide, parricide, killing an Arhat, causing divisions among the priesthood, and shedding the blood of a Buddha.

PAÑTCHA PARICHAD or Pañtcha varchikâ parichad or Mokcha mahâparichad 般闍于瑟 or 般遮跋利沙 or 般遮婆

栗史迦 or 般遮大會 explained by 五年大會 lit. the great quinquennial assembly.

An ecclesiastical conference held once in 5 years, established by As'oka for the purpose of confession of sins and moral exhortations.

PAÑTCHARÂCHṬRA or Pañtchasattva v. Punatcha.

PAÑTCHAS'ÎLA see under Pañtcha Klës'a.

PAÑTCHA SKANDHA v. Skandha.

PAÑTCHA SKANDHAKA S'ÂSTRA 大乘五蘊論

A work of Vasubandhu, translated by Huen-tsang (A.D. 647).

PAÑTCHA SKANDHAKA S'ÂSTRA KÂRIKÂ 五蘊論釋

A commentary by Vinitaprabha.

PAÑTCHA SKANDHA VAIPULYA S'ÂSTRA 大乘廣五蘊論

A com-

mentary by Sthitamati, translated by Divâkara (A. D. 685).

PAÑTCHA VÊRAMAÑÎ

五戒 lit. 5 precepts. The first half of the S'ikchâpada.

PAÑTCHA VIDYÂ S'ASTRA

五明 lit. the 5 luminaries.

The 5 elementary schoolbooks of India. See S'abda, S'ilpas-thâna, Tchikitsa, Hêtu, and Adhyâtma vidyâ.

PÂPIYÂN v. Mâra.

PÂRÂDJIKÂ or Phârâdjikâ

波羅闍已迦 or 波羅

夷 explained by 無餘 lit.

extreme (measres). The first section of the Vinaya piṭaka, containing rules regarding expulsion from the priesthood.

PARAMA BODHI 鉢羅

摩菩提 explained by 正覺

lit. correct intelligence. A state of superior intelligence (v. Bodhi).

PARAMALAGIRI 跋邏末羅

耆釐 explained by 黑峰

lit. the dark peak. A mountain S. W. of Kos'âla, where Sadvaha built a monastery for Nâgârdjuna.

PARAMÂNU 極細塵

lit. an atom of dust. A measure of length, the 7th part an Anu.

PARAMÂRTHA 波羅末陀

or 眞諦 also styled 拘那

羅陀 Guṇarata. A S'ramaṇa of Uḍḍjāyana, translator (A. D. 518—569) of some 50 works.

PARA MÂRTHA DHARMA VID-JAY ASÛTRA. Title of 2 translations, viz., **佛說第一義法勝經** by Gantama Pradjñârntchi (A.D. 534—550), and **佛說大威燈光僊人間疑經** by Djñânagupta (A.D. 586).

PARAMÂRTHA SAM-VARTI SATYA NIRDESA SÛTRA. Title of 3 translations, viz. (1.) **佛說文殊利淨律經** by Dharmarakcha (A.D. 289), (2.) **清淨毗尼方廣經** by Kumâradjiva (A. D. 301—409), and (3.) **寂調音所問經** A. D. 420—479.

PARAMÂRTHA SATYA S'ÂSTRA **勝義諦論**
A work by Vasubandhu.

PÂRAMITÂ 波羅蜜多
or **六度** lit. 6 means of passing (to Nirvâṇa), explained by **到彼岸** lit. arrival at the other shore (i.e. at Nirvâṇa), but with the note, "it is only Pradjñâ (the 6th virtue) which carries men across the Saṁsâra to the shores of Nirvâṇa." Six cardinal virtues, essential to every Bodhi-

sattva, but representing generally the path in which the saint walks, viz. (1.) Dâna, charity, (2.) S'ila, morality, (3.) Kṣhânti, patience, (4.) Vîrya, energy, (5.) Dhyâna, contemplation, and (6.) Pradjñâ, wisdom. Sometimes ten Paramitâs **十度** are counted by adding (7.) Upâya, use of proper means, (8.) Djñâna, science, (9.) Prañidhana, pious vows, and (10.) Bala, force of purpose.

PARANIRMITA VAS'AVARTIN (Pâli. Wasawarti. Siam. Paranimit. Tib. Gjan hph-rul dvang byed or Bab dvang phpugh. Mong. Bussudum chubilghani erkeber or Maschi baya suktchi ergethu) **波羅尼密婆舍跋提天** or **他化自在天** lit. dēvas who, whilst others are transformed, remain independent, or dēvas who control the transformation of others. The last of the 6 Dēvalokas, the dwelling of Mâra, where life lasts 32,000 years.

PARASMAIPADA 般羅颯迷 A form of conjugation, each tense having a peculiar termination for the transitive voice, so-called (lit. words for another) because the action is supposed to pass (parasmai) to another.

PARATCHITTADJÑÂNA (Pâli. Parassa tchêtôpariyâ yañ-

āna) 他心 lit. the minds of others. The 5th of the 6 Abhidjñas, intuitive knowledge of the minds of all other beings.

PĀRAVĀ 波羅越 explained by 鴿 lit. pigeon. A rock temple in the Dekkhan, dedicated to Kās'yapa Buddha.

PĀRIDJĀTA 波利質多 A sacred shrub (growing in a circle in front of Indra's palace).

PARINIRVĀNA 般泥洹 or 般涅槃 or 波利涅槃 縛南 or 般利槃涅那 explained by 無餘寂滅 lit. extreme stillness and extinction (&c. of sense), or by 圓寂 lit. complete stillness, or by 滅度 lit. the passage of extinction, or by 普究竟出離煩惱結 lit. final termination and escape from the bonds of trouble and vexation. The 2nd degree of Nirvāna, corresponding with the mental process of resigning all thought (無想門). See under Nirvāna.

PARINIRVĀNA VAIPULYA SŪTRA 方等般泥洹經 A work of 5,000 stanzas delivered by S'ākyamuni previous to his entrance into Nirvāna.

PARĪTHĀBHAS (Tib. Od bzal or Od tchhung) 少光 lit. limited light. The 4th Brah-

maloka; the 1st region of the 2nd Dhyāna.

PARĪTTASUBHAS (Singh. Parittasubha. Tib. Dge tchhung) 少淨 lit. limited purity. The 7th Brahmaloaka; the 1st region of the 3rd Dhyāna.

PARIVRĀJIKAS (Singh. Paribrājikas) 般利伐羅迦 or 簸利婆羅闍迦 or 刪闍耶 explained by 普行 lit. (those who) walk about everywhere. A Shivaitic sect, worshippers of Mahēs'vara, who wear clothes of the colour of red soil. They shave the head excepting the crown.

PARṆAS'AVARI DHĀRAṆĪ 葉衣觀自在菩薩經 Title of a translation by Amoghavadjra (A. D. 746-771).

PARSA 波刺斯 or 波刺私 or 波斯 Persia, situated "near the western ocean," the principal mart for precious stones, pearls and silks, possessing at its capital (Surasthāna) the almsbowl of S'ākyamuni. The favourite deity of the country is Dinabha.

PĀRS'VA or Pārs'vika or Ārya pārs'vika 波栗涇縛 or 脅尊 lit. the Ārya (who used to lie) on his side, or 脅比丘 (Pārs'va bhikṣu). A Brahman of Gandhāra, originally called

難生 lit. born with difficulty.

As a Bhikṣu, he swore to remain lying on his side till he had mastered the 6 Abhidjñas and 8 Pāramitās. He is counted as the 9th (or 10th) patriarch (died B. C. 36).

P A R V A T A 鉢伐多 or **鉢羅伐多** Ancient province and city of Tchêka, 700 li N. E. of Mâlusthânîpura, perhaps the modern Futtipoor (between Multan and Lahore).

P A R V A T Î s. a. Bhîmâ.

PARYAÑGKA BANDHANA

結跏趺坐 or **跏趺坐**

A sacred phrase; binding a cloth round the knees, thighs and back, as seated on the hams.

P Â R Y Â T R A 波里衣多羅
Ancient kingdom (now Birat, W. of Mathurâ), a centre of heretical sects.

PÂS'UPATAS v. Pâñs'upatas.

PÂṬALA or Pâṭali (Tib. Skyanar)

波羅羅 or **波吒釐**

explained by **熏花樹** lit. a tree whose flowers emit steam or by **女婿樹** lit. the tree of the son-in-law. The Bignonia suave olens (trumpet flower).

PÂṬALIPUTTRA or Kusumapura

(Tib. Skya nar gyi bu) **波吒**

梨耶 or **巴蓮弗** or **熙**

蓮弗 or **波釐吒子**

城 lit. the city of the son of the Pâṭali flower, or **華氏城** lit. the city of flowers (Pus'papura). An ancient city originally known as Kusumapura, where the 3rd synod (B. C. 246) was held; the present Patna.

P A T R A 棋多樹 (Peito tree)

or **棋多葉** (Peito leaves) or

葉樹 lit. leave tree, or **思**

惟樹 lit. meditation tree. A

palm, the Borassus flabelliformis, often confounded with the Pip-pala. See Bodhidruma and Tâla.

PÂTRA (Pâli. Patto. Singh. Patra. Burm. Thabeit. Tib. Lhung bsd.

Mong. Baddir or Zögösä) **波多羅** or **鉢孟** or **鉢多羅**

or **鉢** (1.) The almsbowl (patera) of S'âkya-muni to be used by every Buddha, first preserved at Vâis'ali, then taken to Gandhâra, Persia, China, Ceylon, to the heaven Tushita, to the palace of Sâgara (at the bottom of the sea), where it awaits the advent of Maitrêya, whereupon it will divide into 4 pieces, each of which is to be guarded by a Mahârâdja, as with its absolute disappearance the religion of Buddha will perish. (2.) The almsbowl of every Buddhist mendicant.

P Â T R A D Ê V A 鉢天 The dêva of the almsbowl, invoked by conjurors.

PATTIKĀYA 步 lit. infantry.

A division of every Indian army.

PĀUCHA 報沙 The first of the 3 winter months, beginning on the 16th day of the 12th (Chinese) moon.

PHĀRĀDJIKA v. Pārādjika.

PHĀTCHITTYĀ DHAMMA (Pāli) 波逸提法 (Singh. Pāchiti), explained by 墮 lit. fall (into hell). A section of the Vinaya, containing 90 prohibitions.

PHĀṬIDĒSANĪYĀ v. Pratiḍēs'aniyā.

PILINDA VATSA 畢隣伽婆蹉 An Arhat, one of the disciples of S'ākyamuni.

PĪLUSĀRAGIRI 比羅婆洛山 or 象堅山 A mountain (S. W. of Kapis'a city), the guardian spirit of which was converted by S'ākyamuni.

PĪLUSĀRA STŪPA 象堅窣都波 A stūpa erected by As'okha on the top of Pīlusāragiri.

PIPPALA or Pippala vrikcha 畢鉢羅 or 波波羅 or 賓撥梨力叉 One of the many names of Ficus religiosa. See under Bodhidharma and Patra.

PISĀTCHA (Tib. Scha za) 略舍闍 or 臂奢柘 or 畢舍遮 or 略舍遮 A

class of demons (vampires), more powerful than Prētas. The retinue of Dhritarāchtra.

PIS'UNA v. Māra.

PITAKA (Singh. Pitakattayan. Burm. Pitagat) 藏 lit. a receptacle. General term for canonical writings. See Tripitaka.

PITĀ PUTRA SAMĀGAMA 菩薩見實會 Title of a translation (A. D. 562) by Narendrayas'as.

PITĀS'ILĀ 臂多勢羅 Ancient kingdom and city (in Sindh), 700 li N. of Adhyavakila, 300 li S. W. of Avaṇḍa.

POCHADHA or Upochaṇa 布薩 explained by 相句說罪 lit. mutual confession of sin. The ceremony of confession, performed on 1st and 15th of every month.

POTALA or Potaraka (Tib. Ri Potala or Ghrn hdzin) 補陀 or 普陀 or 布坦洛迦 or 補怛洛迦 or 普陀洛迦 or 布達拉 explained by 小白花 lit. small white flowers. (1.) A port (now Tatta) at the mouth of the Indus, a centre of ancient trade, the home of S'ākyamuni's ancestors. (2.) A mountain range (Nilgherries?) E. of Malāya mountains, S. E. of Malakūṭa. The original resort

of Avalokitês'vara. (3.) The island of Pootoo (near Ningpo), a centre of the worship of Kwan-yin (v. Avalokitês'vara). (4.) The three-peaked hill near Lhassa, with the palace of the old kings of Tibet, now the seat of the Dalai Lama (who is an incarnation of Avalokitês'vara). (5.) A fabulous resort of Bodhisattvas, "somewhere in the western ocean."

P O T T H A B H A (Pāli. Pottaban. Singh. Phassā) 觸 lit. touch. The sense of touch. See Chaḍāyatana.

P R A B H Ā K A R A M I T R A or Prabhāmītra 波羅頗迦羅蜜多羅 or 作明知識 or 波頗 or 明友 or 光智 A Śramaṇa of Central India, a Kshatriya by caste, who came to China (A. D. 627) and translated 3 works.

P R A B H Ā K A R A V A R D D H A N A 波羅羯邏伐彈那 or 作光增 lit. one who causes increase of light. The father of Karcha varddhana, king of Kan-yakubdja.

P R A B H Ā P Ā L A 護明菩薩 A former incarnation of Śākya-muni, when he was a disciple of Kāśyapa Buddha.

P R A B H U (1.) A term in philosophy, primordial existence,

元始 (2) A title of Vishnu (the snn) 波羅赴 or 鉢利部 See Vasudēva.

P R A B H Ū T A R A T N A 鉢羅部多羅怛曩 or 多寶 One of the Sapta Tathāgata, patron of the Saddharma puṇḍarika who divided himself into seven Buddhas (十方佛) to labour in as many different places, and appears sometimes in the form of a Stūpa. See Ratna vis'uddha.

P R A D A K C H I N A 循環 The (Brahmanic and Buddhist) ceremony of circumambulating a holy object with one's right side turned to it.

P R A D Ā N A S ' Ū R A 勇施菩薩 A Bodhisattva in the retinue of Śākyamuni.

P R A D Ī P A D Ā N Ī Y A S Ū T R A 佛說施燈功德經 Title of a translation (A. D. 558) by Narendrayas'as.

P R A D J Ā P A T Ī v. Mahāpradjāpatī.

P R A D J Ñ A (Pāli. Panna. Singh. Pragnyāwa) 若般 explained by 智慧 lit. intelligence. (1.) The highest of the 6 Pāramitā, intelligence, the principal means of attaining to Nirvāṇa, as a knowledge of the illusory character of all existence. (2.) A Śramaṇa of Kubhā (Cabul), translator (about A.D. 810) of 4 works,

author of a new alphabet.

PRADJÑÂBALA (Pāli. Pan-nābala. Singh. Pragnyawabala)

慧力 lit. power of intelligence. Wisdom, one of the 5 Bala.

PRADJÑÂBHADRA **般若**

跋陀羅 A learned priest from Tiladhāka, native of Bālapati, adherent (about 630 A. D.) of the Sarvāstivāda.

PRADJÑÂDÊVA **慧天**

A learned and pious priest of Mahābodhi saṃghārāma.

PRADJÑÂGUPTA **般若**

毬多 or **慧護** A learned Brahman, teacher of Śīlanitya.

PRADJÑÂKARA **般若**

羯羅 or **慧性** A learned priest of Nāvasaṃghārāma, native (about 630 A. D.) of Tchēka.

PRADJÑÂKÛṬA **智積**

A fictitious Bodhisattva, living in Ratnavis'uddha, attending on Prabhūtaratna.

PRADJÑÂPARAMITÂ

般若波羅密多 explained by **到彼岸** lit. landing on the other shore. Intelligence as a means to reach Nirvāṇa. See Pradjña and Pāramitā.

PRADJÑÂPARAMITÂ

ARDHAS'ATIKÂ. Title of 4 translations of the 10th Sūtra of the Mahāpradjñāparamitā, viz.

(1.) **實相般若波羅蜜經** by Bodhirutchi (A. D. 618—

907); (2.) **金剛頂瑜伽理趣若經** by Vajra bod-

hi (A. D. 723—730); (3.) **大樂金剛不空真實三**

麼耶般若波羅蜜多王趣經 by Amoghavajra

(A. D. 746—771); (4.) **佛說**

五十聖般若波羅蜜經 by Dānapāla (A. D. 980—

1000).
PRADJÑÂPÂRAMITÂ
SÛTRA s. a. Mahāpradjña para-

mitâ sūtra.
PRADJÑÂPÂRAMITÂ SÂṂKA.
YAGÂTHÂ **佛母寶德藏**

若般若波羅密經 Title of a translation (A. D. 982—1001)

PRADJÑÂPRADÎPA S'Â-
STRA **般若燈論** A work of Nāgārdjuna and Nirdēs'apra-

bha (**分別明**), translated (A. D. 630—632) by Prabhākara-

mitra.
PRADJÑÂPTIPÂDAS'Â-
STRA **施設論** A work of

Mahāmaudgalyāyana, translated by Dharmaraksha (A. D. 1004—

1058).
PRADJÑÂPTIVÂDINAH
波羅若底婆拖部 or

說度部 or **說假部** lit. the School which discusses redemption or illusions. A subdivision of the Mahāsaṃghikāh.

PRADJÑĀTARA 般若多羅
The 27th patriarch, native of Eastern India; laboured in Southern India; died A. D. 457.

P R A D J Ñ Ē N D R Y A (Pāli. Pannēndriya. Singh. Pragnyawa indra) **慧根** The organ of intelligence (v. Pradjña), one of the 5 organs (or roots) of life (v. Indriya).

PRĀGBODHI 鉢羅笈菩提
explained by **前正覺** lit. anterior to correct perceptions. A mountain in Magadha, which S'ākyamuni ascended "before entering upon Bodhi."

P R A H Ā N A 修 or **修文法**
Conversion and entering ecclesiastical life.

P R A K A R A Ṇ A P Ā D A V I B . H Ā C H Ā S ' Ā S T R A 衆事分毗婆沙論 A philosophical treatise by Skandhila.

P R A L A M B A 毗藍婆
A certain Rakhasi.

P R A M I T I 般刺蜜帝
or **極量** A S'rāmaṇa of Central India, co-translator (A. D. 618—907) of a Sūtra.

P R A Ṇ I D H A N A 願度
lit. salvation by vows. The virtue

of (faithfulness in) prayers and vows.

PRĀṆYAMŪLA S'ĀSTRA TĪKĀ 中論 lit. discourse on the (due) mean (i.e. Madhyamika). The principal text book (by Nāgārdjuna and Nilanētra), of the Madhyamika School, translated (A. D. 409) by Kumāradjīva.

P R Ā S Ā D A (Singh. Poega. Tib. Dgedun gji du khang or Mtchhod khang or Du khang) **跋路婆陀** explained by **堂** lit. the hall. The assembly hall (in a monastery); the confessional.

P R A S ' Ā N T A V I N I S ' K A Y A P R A T I H Ā R Y A S A M Ā D H I S Ū T R A 寂照神變三摩地經 Title of a translation (A. D. 663) by Hinen-tsang.

P R A S Ē N A D J I T (Pāli and Singh. Pasēnaḍi. Burm. Pathanadi. Tib. Gsal rgyal. Mong. Todorchoi Ilaghaksan) **鉢羅犀那特多** or **鉢邏斯那特多** or **波斯匿** explained by **勝軍** lit. conqueror of an army. A king of Kos'ala, residing in S'ravasti; one of the first royal converts and patrons of S'ākyamuni; originator of Buddhist idolatry (by having a statue of Buddha made before his death).

PRAS'RABDHI (Pāli. Passadhi)

除 lit. removal (sc. of misery)
or **除覺** lit. the Bodhyanga
(called) removal, explained by
斷除煩惱 lit. the cutting
off and removing of trouble and
vexation. A state of tranquillity.
See Bodhyanga.

P R A T Â P A N A or Mahâtapana

(Siam. Mahadapha) **大燒然**
獄 lit. the hell of great burning,
or **極熱** lit. extreme heat, or
大炎熱 lit. great flame and
heat. The 7th of the 8 hot hells,
where life lasts half a kalpa.

PRATIBHÂNA (Pāli. Patibhâna)

樂說 lit. pleasant discourses.
(1.) A fictitious Bodhisattva, one
of 14 Dêva Arya **天尊** wor-
shipped in China. (2.) One of the
4 Pratisañvid (q. v.)

PRATICHTHÂNA v. Prayâga.

PRATIDÊSANÎYÂ (Pāli. Phati-
desanîyâ. Singh. Patidêsanidham-

ma) **波羅提提舍尼法**
explained by **向彼悔** lit.
confession of sins before others.
A section of the Vinaya concern-
ing public confession of sins.

P R A T I M O K C H A S A Ñ G -

H I K A VINAYAMÛLA **波羅**
提木叉僧祇戒本
Translation by Buddhahadra
(A. D. 416) of an abstract of the
Mahâsaṃgha vinaya.

PRATIMOKCHA SÛTRA. Title
of 2 translations (of works on
the Sarvâstivâda vinaya), viz. **十**
誦律比丘戒本 by Kum-
âradjiva (A.D. 404), and **根本**
說一切有部戒經 A.
D. 710.

PRATISAÑVID (Pāli. Patisam-

bhida. Singh. Pratisambhida) **四**
無礙智 lit. 4 unlimited
(forms of) wisdom. Four modes of
knowledge, characteristic of an
Arhat, viz. (1.) Artha (Pāli. At-
tha) **義無礙智** lit. un-
limited knowledge of the sense
(of the laws); (2.) Dharma (Pāli.
Dhamma) **法無礙智** lit.
unlimited knowledge of the can-
on; (3.) Nirukti (Pāli. Nirutti)
詞 or **辯無礙智** lit. un-
limited knowledge of agreements
or **得解** lit. facility in explana-
tions; (4.) Pratibhâna (Pāli.
Patibhâna) **樂說無礙智**
lit. unlimited knowledge of plea-
sant discourses (sc. on the 12
Nidânas).

P R A T Î T Y A S A M U T P Â D A

S'ÂSTRA (Singh. Paticha sam-
nppâda. Tib. Rten tching hbrei
barbhyur pa) **十二因緣**
論 lit. S'âstra on the Dvâdas'a
(twelve) nidânas. A translation
by S'uddhamati (A. D. 508—
534).

P R A T Y Ê K A B U D D H A or Pratyêka Djina (Pâli. Patiëkan. Singh. Pasê Buddha. Burm. Pte-tzega. Tib. Rang sang dschei. Mong. Pratikavndor Ovörö Törölkitu) **畢勒支底伽佛** or **辟支佛** explained by **獨覺** lit. individually intelligent, or by **圓覺** lit. completely intelligent, or by **緣覺** lit. intelligent as regards the Nidânas. A degree of saintship (unknown to primitive Buddhism), viewed as one of the 3 conveyances to Nirvâna (v. Madhyimâyâna), and practised by hermits who, as attaining to Buddhaship individually (e. i. without teacher and without saving others), are compared with the Khadga and called Ekas'ringa richi. As crossing Sañsâra, suppressing errors, and yet not attaining to absolute perfection, the Pratyêka Buddha is compared with a horse which crosses a river, swimming, without touching the ground. Having mastered the 12 Nidânas, he is also called Nidâna Buddha.

P R A T Y Ê K A B U D D H A N I D Â N A S' Â S T R A **辟支佛因緣論** Translation (A. D. 350—431) of a work on the Abhidharma of the Hīnayāna

P R A Y Â G A or Praticthāna **鉢羅耶伽** Ancient kingdom and city (now Allahabad),

at the junction of Yamūna and Ganges.

PRÂYA S'TCHITTA (Pâli. Phâtchittiya) **波逸提法** explained by **墮** lit. fall (into hell). A section of the Vinaya, concerning 90 misdemeanours of priests.

PRÊTAS (Siam. Pret. Burm. Preitha. Tib. Yidwags or Yid btags. Mong. Birrid) **畢利多** or **薛荔多** or **閉黎多** or **彌多** explained by **餓鬼** lit. hungry demons. One of the 6 Gâtî; 36 classes of demons with huge bellies, large mouths and tiny throats, suffering unappeasable hunger, and living either in hell, in the service of Yâma, or in the air, or among men (but visible only at night). Avaricious and rapacious men are to be reborn as Prêtas.

P R I T H A G D J A N A (Pâli. Puthudjana) **蜀人** lit. solitary (extra ecclesiam). The unconverted, as compared with the Ârya.

PRÎTÎ (Pâli. Piti. Singh. Pritiya) **喜** lit. joy. The 4th Bodhyanga, spiritual joy and content, leading to Samâdhi.

P R Y A D A R S' A N A **喜見** lit. joyful view. The (fictitious) kalpa of S'ubhavyuha, Meghadandubhisvara and others.

PUCHPADANTÎ 華齒

lit. flowery teeth. A certain Rakhasi.

PUCHPAGIRI SAMGHÂRÂMA

補澀波祇釐僧伽藍

A monastery on mount Puchpagiri in Uḍa.

PUCHPAKŪṬA SŪTRA.

Title of 4 translations, viz. (1.)

華積陀羅尼神咒經

(A. D. 222—280); (2.) 師子

奮迅菩薩所問經

(A. D. 317—420); (3.) 佛說

華聚陀羅尼經 (A. D.

317—420); (4.) 佛說積棲

閣陀羅尼經 (A. D. 980—1,000).

PUCHYA (Tib. Skar ma rgyal)

弗沙 or 富沙 or 佛星

or 孛星 (comet). (1.) Name

of an ancient richi. (2.) Name of

a constellation formed by 3 stars.

PUDGALA 補 (or) 富 特

伽羅 or 弗 (or 福 or 富)

伽羅 explained by 有情

lit. affectionate beings, or by

數取趣 lit. entering several

paths. (1.) Human beings as

subject to metempsychosis. (2.)

Personality (as a philosophical

term).

PŪDJÂ (Singh. Poya) 供養

lit. to support and nourish. Of-

tute for the Brahmanic sacrifices (Yadchna).

PŪDJASUMĪRA 富闍蘇

彌羅 A learned Arhat of Sala-

ribhu, disciple of Ananda.

PŪGA 檳榔 (Pinang). Areca

catechu; betel nut palm.

PULAKÊS'A 補羅稽舍 A

king (A. D. 630) of Mahārachtra.

PULASTYA 補羅悉底耶

An ancient richi.

PUNATCHA or Pantchasattra or

Pantcharachtra 半嗟笈 An-

cient province and city (now

Poonah) of Cashmere.

PUNḌARIKA 分陀利 or 芬

利 or 奔茶 explained by 大

or 白蓮華 lit. great (or white)

lotus. The last of the 8 large

and cold hells, where the cold

lays bare the bones of criminals

like white lotus flowers.

PUNḌARA VARDDHANA 奔

那伐戰那 Ancient king-

dom and city (now Burdwan) in

Bengal.

PUNYABALÂVADÂNA 佛說

福力太子綠經 Title of

a translation (A. D. 987—1000)

by Dānapāla.

PUNYAPRASAVÂS 福

生 lit. happy birth, or 生天

lit. living dēvas. (1.) The 10th

Brahmaloka. (2.) The 1st re-

gion of the 4th Dhyāna.

PUNYAS'ÂLÂ 奔攘舍羅

Houses of refuge, for the sick or poor.

PUNYATÂRA 弗若多

羅 explained by 功德 lit.

lit. merit and virtue (1.) One of

the 24 Dêva Arya 天尊 wor-

shipped in China. (2.) A S'ra-

maņa of Cabul, co-translator (A.

D. 404) of the Sarvâstivâda vina-

ya.

PUNYAYAS'AS 富那耶舍

or 富那夜奢 The 10th (or

11th) patriarch; died B. C. 383;

a descendant of Gâutama; born

in Pâtaliputra; laboured in Vâr-

anâs'i; converted As'vaghocha.

PUNYOPÂYA 布如烏伐

耶 or Nadi 耶提 explained

by 福生 lit. happy birth. A

S'ramaņa of Central India;

brought to China (A. D. 663) 3

works.

PURÂNA v. Dharana.

PÛRANA KÂS'YAPA

富蘭那迦葉 or 桔刺拏

One of the 6 Tirthyas; maternal

descendant of the Kas'yapa

family; brahminical ascetic; op-

ponent of S'âkyamuni.

PURÂNAS 富蘭那 or

布 (or 補) 刺拏 explained by

滿 lit. complete. A class of Brah-

manic, mythological, philosophical

and ascetic literature.

PURJAMITRA or Putnomita

不如密多 The 26th patri-

arch, son of a king of Southern

India, laboured in Eastern India,

died (A. D. 388) by Samâdhi.

PURNNA v. Bala.

PÛRNA (Singh. Punna) v.

Pûrnamaitrâyanîputtra.

PÛRNA KALASAYA

(Siam. Bat keo inthanen) 本

囊伽吒 explained by 滿瓶

lit. a full jar. One of the mystic

figures of the S'ripâda.

PÛRNAMAITRÂYANÎ

(PUTTRA) or Maitrâyanî-

puttra or Pûrņa (補刺那)

梅咀麗衍尼弗咀羅

or (富樓那) 彌多羅尼子

or 耨那文陀尼子 or 耨

耨文陞弗 or 富那曼

陀弗多羅 explained by 滿

慈子 lit. son of completeness

(Pûrņa) and charity (Maitrâyanî),

or by 滿嚴飾女子 lit. the

son of completeness and of the

lady of dignified beauty, or by

滿見子 lit. the son of complete

view. A disciple of S'âkyamuni;

son of Bhava by a slave girl; ill-

treated by his brother, he enga-

ged in business, forsook wealth for

the priesthood, saved his brothers

from shipwreck by conquering

Indra through Samâdhi; built a

vihāra for S'ākyamni; became a Bodhisattva, expected to reappear as Dharmaprabhāsa Buddha. He is often confounded with Maitrēya.

PŪRṆAMUKHA AVADĀNA S'ATAKA 撰集

百緣經 Title of a translation (A. D. 223-253) of 100 legends.

PŪRṆA PARIPRITICHT-CHHĀ 富樓那會 Title of a Sūtra, translated (A.D. 405) by Kṃmāradjīva.

PŪRṆA VARMA 補刺 拏伐摩 explained by 滿胃 lit. complete helmet. A king of Magadha, the last descendant of As'okha.

PURUCHA 補盧沙 or 富樓沙 or 士夫 (lit. master) explained by 神我 lit. the spiritual self. The spirit which, together with Svabhāvaḥ, produces, through the successive modifications of Gṇa, all forms of existence.

PURUCHAPURA 布路沙布羅 or 佛樓沙 Ancient capital (now Peshawar) of Gandhāra.

PŪRVANIVĀSĀNU SMRITI DJÑĀNA (Pāli. Pūbbeni vāsānugataṃnānem) 宿命 lit. destiny of the dwellings. Knowledge of all forms of pre-existence

of oneself and others. See Abhidjñā.

PŪRVAS'ĀILĀH 佛槃勢羅部 or 東山部 lit. the School of the eastern mount. One of the 5 subdivisions of the Mahāsaṃghikaḥ.

PŪRVAS'ĀILA SĀMĠHĀRĀMA 佛槃勢羅僧伽藍 or 東山寺 lit. temple of the eastern mount. A monastery on a hill E. of Dhanakatchēka.

PŪRVAVIDĒHA or Vidēha (Singh. Purwa vidēsa. Siam. Buphavithe Thavib. Tib. Chargii lus pag dwip. Mong. Doronoulam dzi beyetou dip) 佛婆毗提訶 or 瞞利婆鼻提賀 or 布魯婆毗提訶 or 毗提訶 or 佛婆提 or 佛子 婆 or 瞞兒幹微的葛 explained by 勝神州 lit. island of conquerors of the spirit, or by 離體 lit. separate from the body. One of the 4 continents (of every universe), E. of the Mēru, semi-circular in shape, the inhabitants having also semi-circular faces and "seeing the sun rise before we see it."

PUS'PAPURA v. Pāṭaliputra.

PUTANA 富單那 A class of Prētas who control fever.

PUTCHÊKAGIRI 補磔迦山

A mountain in Eastern India on which Avalokitês'vara appeared.

R.

RÂCHTRAPÂLA 護國菩薩

A Bodhisattva among demons.

RÂCHTRAPÂLA PARIPRITCHCHÂ. Title

of 2 translations, viz. (1.) 護國菩薩會 by Djâanagupta

(A. D. 589—618); (2.) 佛說

護國尊者所問大乘經

by Dharmadêva (A. D. 973—981).

RÂDJÂVAVÂDAKA SÛTRA.

Title of 4 translations, viz. (1.)

佛說諫王經 (A. D. 420

—479); (2.) 如來示教勝

軍王經 by Hiuen-tsang (A.

D. 642); (3.) 佛爲勝光

天子說王法經 (A. D.

705); (4.) 佛說勝軍王

所問經 by Dânapâla (A. D. 980—1,000).

RÂDJA BALÊNDRÂ KÊTU 力

尊幢 The prince who possessed the Devendra samaya.

RÂDJAGIRIYÂS s. a. Abhayagirivâsinah.

RÂDJAGRIHA or Radjagrihapura

(Pâli. Râdjagaha. Singh. Raja-

gahanuwara. Burm. Radzagio.

Mong. Vimaladjana ün kundi.

Tib. Dchal poik ap) 曷羅闍

姑利四 or 羅闍城 or 王

舍城 lit. the city of royal

palaces. The residence, at the

foot of Gridhrakûta, of the Ma-

gadha princes from Bimbisara to

Asoka; meeting place of the first

synod (B. C. 540); the modern

Radghir (S. W. of Bahar) venerated by Jain pilgrims. See

Kus'âgarapura.

RÂDJAKUMÂRA or Râdjaputtra

(Tib. Ghial sres. Mong. Khan

kubakhun) s. a. Kumâra râdja.

RÂDJAMAHEÎNDRI v.

Mahândhra.

RÂDJAPURA 曷羅闍補羅

Ancient city and province (now

Rajoar), near S. W. frontier of

of Cashmere.

RÂDJATA v. Rûpya.

RÂDJAVARDDHANA 王曷邏

闍伐彈那 or 王增

King of Kanyâkubdja, son of

Harchavardhana.

RÂDJÂVAVÂDAKA SÛTRA 佛

說軍勝王所問經

Title of a translation by Dâna-

pâla (A. D. 980—1000).

RAHÂN or Rahat v. Arhat.

RÂHU (Tib. Sgra gtchan) 羅睺

or 羅虎那 explained by 障

蔽 lit. stoppage. A king of Asuras, who seeks (in the shape of a dog) to devour sun and moon, and thus causes eclipses.

RÂHULA or Râhulabhadra or Lâghula (Burm. Raoula. Tib. Sgrag-tchan hdsin. Mong. Raholi) **羅睺羅** or **羅吼羅** or **曷羅怛羅** or **何羅怛羅** or **羅云** explained by **覆障** lit. (he who) upset the hindrances (viz. of Râhus against his birth). The eldest son (by Yas'odhara) and disciple of S'âkyamuni; descendant of Gâutama Râhugaṇu; founder of the Vâibhâchikâḥ; now revered as patron saint of novices; to be reborn as the eldest son of every Buddha, especially of Ananda. See Djalâmbara.

RÂHULATA **羅睺羅多** The 16th patriarch, native of Kapîla, laboured (till B. C. 113) in S'râvasti. See Saṃghânandi.

RÂIVATA or Rêvata (Singh. Revato) **利波波** or **離波多** or **黎婆多** or **頡隸伐多** explained by **宅星** lit. the constellation (2 stars in Pegasus) called "the house." (1.) A Brahman hermit; one of the principal disciples of S'âkyamuni; to be reborn as Samanta prabhâsa. (2.) A native of Handjua, president of the 2nd synod (B. B. 443). (3.) A member of the 3rd synod (B. C. 246).

RÂKCHASA or Rakchas (Tib. Sriu boi diu. Mong. Manggu) **羅叉婆** or **羅刹** or **藥叉**

explained by **食人鬼** lit. demons which devour men, or by **可畏** lit. terrible. (1.) The aborigines of Ceylon, dreaded as cannibals by ancient mariners, extirpated by Simhala. (2.) The demons attending Vâis'râmaṇa, invoked by sorcerers.

RAKCHAS'Î **羅叉斯** or **羅叉私** or **羅刹女** The wives and daughters of Rakchasa demons, invoked by sorcerers.

RAKTAPATMAYA or **鉢特忙** The red lotus; one of the figures of the S'rîpâda.

RAKTAVITI **絡多未知** explained by **赤泥** lit. red soil. A saṃghârâma, erected near the capital of Karpasuvârṇa, on the spot where a Buddhist priest from Southern India defeated a heretic in public disputation.

RAKTIK Â or Retti **賴提** explained by **草子** lit. a seed of (the Gunjâ) creeper. An Indian weight, equal to $2\frac{3}{16}$ grains.

R Â M A or Râmagrâma **藍摩** or **藍莫** Ancient city (N. W. of Goruckpoor) and kingdom, between Kapilavastu and Kus'inagara.

RAS'MINIRHÂRA SAM - GIRATHÎ or Prabhâ sâdhanâ **出現光明會** Title of a translation by Bodhirutchi (A.D.

618—97).

R A S'M I P R A B H Â S A 光明

lit. light and brightness. The name under which Mahākās'ya is to be reborn as Buddha. See Mahāvyaūba and Avabhāsa.

R A S'M I S' A T A S A H A S R A P A R I P Ū R N A D H V A D J A

具足千萬光相 lit. one whose feet display innumerable luminous figures (like the S'ripāda). The name under which Yaś'odharā is to appear as Buddha.

R A T H A K Â Y A 車軍 lit. the chariot corps. A division of an Indian army.

R A T I P R A P Ū R N A 喜滿

lit. complete joy. The kalpa during which Māudgalyāyana is to appear as Buddha.

R A T N A v. Saptaratna.

R A T N A D V Î P A 寶渚 lit. island of treasures (pearls). Ancient name of Sīmhala (Ceylon).

R A T N A G H I R I 寶山 lit. precious mount. A mountain near Rājagṛha.

R A T N Â K A R A 寶積 lit. treasure store. (1.) A native of Vāisālī, contemporary of S'ākyamuni. (2.) The 112th Buddha of the Bhadrakalpa.

R A T N A K Ê T U 寶相 lit. precious figure. (1.) One of the Saptatathāgata. (2.) The name

under which S'ākyamuni's 2,000 disciples, and especially Ānanda, will reappear as Buddha at different points of the compass.

R A T N A K Ū Ṭ A 寶積陪

A section of the Sūtra piṭaka, including the Mahāratanakūṭa, the Ratnakūṭa sūtra and some 36 other works.

R A T N A K Ū Ṭ A S Ū Ṭ R A.

Title of 2 translations, viz. (1.)

寶積三昧文殊師利菩薩問法身經 A. D.

25—220, and (2.) **入法畏**

體性經 by Dīnānagupta, A. D. 595.

R A T N A M A T I 勒那摩或婆

提或寶意 lit. precious intentions. (1.) The 4th son of

Tchandra sūrya pradīpa. (2.) A

S'rāmana of Central India, trans-

lator (A. D. 508) of 3 works.

R A T N A M Ê G H A D H A R A N I 佛

說雨寶陀羅尼經

Title of a translation by Amogha

vādja (A. D. 746—771).

R A T N A M Ê G H A S Ū Ṭ R A. Title of

3 translations, viz., (1.) **佛寶**

寶雲經 by Mandra and

Samghapāla (A. D. 503); (2.) **佛**

說寶雨經 by Dharmarut-

chi (A. D. 693); (3.) **佛說**

除蓋障菩薩所問經

by Dānapāla, Dharmarakṣa etc.

(A. D. 1000—1010).

RATNAPARÂSI 寶梁聚會

Title of a translation (A. D. 397—439), forming part of the Mahârâtnakûṭa sūtra.

RATNASÂMBHAVA 寶生

lit. precious birth. (1.) One of the Pañcha Dhyâni Buddhas, attended by Ratnapâṇi. (2.) The realm of S'asikêtu Buddha.

RATNAS'IKHIN v. S'ikhin.

RATNATCHINTA 阿倆真

那 or 寶思惟 lit. precious thought. A S'râmana of Cashmere, translator (A. D. 693—706) of 7 works.

RATNATÊDJOBHYUDGA

RÛDJA 寶威德上王

lit. superior king of precious dignity and virtue. A fabulous Bndha, living E. of our universe, attended by Samantabhadra.

RATNATRAYA v. Triratna.

RATNÂVABHÂSA (1.) 寶明

lit. precious brightness. The kalpa of Dharmaprabhâsa. (2.)

有寶 lit. possessor of treasures. The kalpa of S'asikêtu.

RATNAVIS'UDDHA 寶淨 lit.

precious purity. The fabulous realm of Prabhûtaratna.

RÂURAVA (Siam. Rôruva) 號叫

or 呼呼 or 叫喚 lit. crying.

The 4th of the 8 large hot hells where life lasts 4,000 (or 400)

years, but where 24 hours are equal to 4000 years on earth.

RÂVAṆA 羅婆那 or 婆羅那 A King of Siṃhala.

RAVI v. Trâvati.

RÊVATA v. Râivata.

RICHI (Burm. Raciôr rathee. Tib.

Drang srong) **仙人** lit. im-

mortals, or **遷道** lit. the gâti

of immortals. A man, transformed

into an immortal, by asceticism

and meditation. Nâgârdjuna, who

counts 10 classes of richis, ascri-

bes to them only temporary exem-

ption (for 1,000,000 years) from

transmigration, but Chinese Bud-

dhistis (and Taoists) view them

as absolutely immortal, and dis-

tinguish 5 classes, viz. (1.) Dêva

richis **天仙** residing on the 7

concentric rocks around Mên,

(2.) Purucha (or Atman) richis

神仙 roaming about in the air,

(3.) Nara richis **人仙** dwelling

as immortals among men, (4.)

Bhûmi richis **地仙** residing

on earth in caves, and (5.) Prêta

richis **鬼仙** roving demons.

These richis form a 7th gâti (q.

v.) or a 7th class of sentient

beings.

RIDDHI (Pâli. Iddhi. Mong. Riddi

chnbilghan) **如意身** lit. a

body (transmutable) at will. The

dominion of spirit over matter,

implying (1) possession of a body which is exempt from the laws of gravitation and space, and (2) power to assume any shape or form and to traverse space at will.

RIDDHI MANTRA 神咒

or 如意咒 Incantations or prayers used to gain or exercise the power of Riddhi.

RIDDHI PÂDA (Pâli. Iddhipado. Tib. Rdzu hphrul gyir kang pa) 四如意足 lit. 4 steps to Riddhi. Four modes of obtaining Riddhi, by the annihilation of desire, energy, memory and meditation. See Tchhanda, Virya, Tchitta and Mimamsa riddhi pâda.

RIDDHI SÂKCHÂTKRIYÂ (Pâli. Iddhipabhêdo) 神足力

lit. the power of the supernatural (riddhi) steps. The power to assume any shape or form (see Riddhi), the third of the 6 Abhidjâas.

RIDDHI VIKRÎPITA SAMÂDHI 神通遊戲

三昧 A degree of samâdhi, called "the idle sports of spiritual penetration."

RIG VÊDA 讚誦 lit. hymns of praise. The most ancient portion of the Vêda, consisting of a collection of hymns (Sanhitâ) and a number of prose works (Brahmanas and Sûtras).

ROHINILÂ 洛殷賦羅

An ancient monastery, visited by Sâkyamuni; the modern Roynallah, near Balgada, in E. Bahar.

ROHITAKA or Lohitaka 盧

𤑔咀迦 (1) Red or opal colour. (2) The ruby or balas-ruby.

ROHITAKA STÛPA 盧

𤑔咀迦窣都波 explained by 赤塔 lit. the red stûpa. A stûpa built by As'oka, 50 li W. of Moŋgali, where Maitribala râdja fed starving Yakchas with his blood.

ROHITA MUKTI 盧呬胝

訶目多 Red pearls or rubies. See Saptaratna.

ROHU 曷羅胡 Ancient province and city of Tukhâra, S. of the Oxus.

RUDRA (Tib. Yu lang) 盧陀

羅耶 A name of Shiva, as ruler of the wind, and lord of the Khumbandhas.

RUDRAKA RÂMAPUTRA 鬱頭藍子

lit. Rudraka the son of Râma. A richi of Magadha, a teacher of Sâkyamuni.

RÛPA (Tib. Gzugs) 色

lit. form. (1.) The perception of form; one of the Chaḍâyatana. (2.) Form, as one of the aggregates of the 色身 physical body. See Skandha.

RÛPADHÂTU or **Rûpavatchara**

(Tib. Gzugs-kyi kham) **色界**

lit. the region of form. The 2nd of the Trâilokya; the world of form, comprising 18 Brahmaloas, divided into 4 Dhyânas, where life lasts from 16,000 kalpas down to half a kalpa, and the height of the body measures from 16,000 yodjanas down to half a yodjana, the inhabitants being sexless and unclothed.

RÛPYA **銀** lit. silver. The 2nd of the Sapta Ratna.

RUTCHIR A KÊTU **妙幢**
lit. wonderful banner. A fabulous Bodhisattva.

S.

S'ABDA or **Sadda** (Pâli. **Saddan**)
聲 lit. sound. The perception of sound; one of the Chaçâyâtana.

S'ABDA VIDYÂ SÂSTRA
聲明論 lit. lucid treatise on sounds. One of the Pañtcha Vidyâ Sâstras, a work on etymology by Ân's'nvarmma.

SADÂPARIBHÛTA **常不輕**
lit never slighting (others). (1) A Bodhisattva, famous for his unselfish meekness. (2.) A former incarnation of S'âkyamni, when he displayed unselfish meekness though slighted by Bhadrâpâla (with 500 Bodhisattvas), by Simhatchandra (with 500 Upasakas) and by Sugata tchêtana (with 500 Bhikchupis).

SADDA v. **S'abda**.

SADDHARMA (Pâli. **Saddhamma**)

妙法 lit. the wonderful law.

A fabulous Mahâbrahmâ (also called Sudharma), devotee of Mahabhidjñâdjñânâbhibhu.

SADDHARMA LAÑKÂVATÂRA s.a. **Lañgkâvâtâra sûtra**.

SADDHARMA PRATIRÛPAKA

像法 lit. law of images. The

2nd of the 3 stages of development through which Buddhism passes under each Buddha, the first being **正法** lit. the period of true religion, the 2nd **像法**

lit. the period of fanciful religion, the 3rd **後法** lit. the period of declining religion. In the case

of S'âkyamuni, the 1st period continued for 200 years after his death, the 2nd lasted 1000 years, and the 3rd will last 3000 years, whereupon Maitrêya renews this triple process, and each of his successors likewise.

SADDHARMA PUNÐA-RÎKA SAMÂDHI **法華**

三昧 (1.) A degree of samâdhi, mastered by Vimalanêtra. (2.)

Title of a translation (of a portion of the Saddharma puñḍarîka sûtra), A. D. 427.

SADDHARMA PUNÐA-RÎKA SÛTRA. Title of 4 translations, forming the standard books of the Lotus School **蓮宗**

viz (1.) 正法華經 by Dharmarakcha (A. D. 286), (2.) 薩曇芬陀利經 (incomplete, A. D. 265-316), (3.) 妙法蓮華經 by Kumarajīva (A. D. 406), (4.) 添品妙法蓮華經 by Dñānagupta and Dharmagupta (A. D. 589-618).

SADDHARMA PUNḌARĪKA SŪTRA SĀSTRA. Title of 2 translations of Vasubandhu's commentary on the preceding work, viz. 妙法蓮華經 優波提舍 by Bodhirutchi and others (A. D. 386-534) and 妙法蓮華經論 優波提舍 by Ratnamati and another (A. D. 508).

SADDHARMA SMṚITY-UPASTHĀNA SŪTRA. Title of 2 translations, viz. 正法念處經 by Gautama Pradjñāru-tchi (A. D. 539), and 妙法聖念處經 by Dharmadēva (A. D. 973-981).

SADVAHA 沙多婆何 or 引善 or 引正 lit. guide of goodness or truth. A king of Kosala, patron of Nāgārdjuna.

SADVĀHANA v. Dñātaka.

SĀGALA v. S'ākala.

SĀGARA 婆竭羅 or 婆伽羅

One of the 24 Dēva Ārya (天尊), a Nāga king (龍王), whose daughter (8 years old) became a Buddha under the tuition of Mañdjuśrī. He is said to dwell in a palace of pearls at the bottom of the sea, and is worshipped as a god of rain.

SĀGARAMATI 海慧 A priest of Nālanda, defender of the Mahāyāna in disputations with heretics. SĀGARAMATI PARIPRI-TCHTCHĀ 海意菩薩 所問淨印法門經 Title of a translation, by Dharmarakcha and another (A. D. 1009-1058), of a chapter from the Mahāvai-pulya mahāsannipāta sūtra (大方等集夥經).

SĀGARA NĀGARĀDJA PARIPRI-TCHTCHĀ. Title of 3 translations, viz. (1.) 佛說海龍王經 by Dharmarakcha (A. D. 265-316), (2.) 佛為海龍王說法印經 (A. D. 618-937), (3.) 佛為娑伽羅海龍王所說大乘佛法經 by Dānapāla (A. D. 980-1090).

SĀGARA VARADHARA BUDDHI VIKRĪDITĀBHIDJŅA 山海慧自在通王 The name under which Ānanda reappears as Buddha, in Anavānāmīta vāidjayanta, during the

kalpa Manojjāna s'abdabhogard-jita.

SAHA or Sahaloka or Sahalokadhatn (Mong. Ssava jirtintchu)

娑婆 or 索阿 or 娑婆 explained by 堪忍世界 lit. the world of suffering, or by 千世界之都 lit. the capital of a chiliocosmos. The inhabited portion of every universe, including all persons subject to transmigration and needing a Buddha's instruction, and divided into 3 worlds (v. Trāilokya) ruled by Sahāṃpati.

SAHĀṂPATI (Singh. Sampati) v. Mahābrahma Sahāṃpati.

SĀIKCHA or Sāikchya (Pāli.

Sekhiyā) 去又迦羅尼 explained by 應當學 lit. one who ought to study, or subjects to be studied; or 突吉羅 explained by 惡作 lit. wicked deeds. (1.) Catechumens, especially laynovices. See Arhan. (2.) A section of the Vinaya, called laws for the community of disciples 衆學法, being a series of 100 regulations for novices.

SAKCHI or Sakti or Sas'i 舍支 or 設施 (lit. sacrifice.) (1.)

The hare (which threw itself into the fire to save starving people), transferred by Indra to the centre of the moon. (2.) A name of

Vēmatchitra. (3.) The consort of any deity (according to the Tantra School). (4.) Female energy (Yoni).

SĀKALA (Pāli. Sāgala. Singh. Sangala) 奢羯羅 The capital of Tchēka and (under Mahirakna) of the whole Pundjab. The Lagala of Ptolemy. The modern Sanga near Umritsir.

SĀKRA (Pāli. Sakka. Singh. Sekra) 釋迦 or 帝釋 or 釋迦婆 explained by 能天主 lit. the mighty Lord (Indra) of Dēvas, or 釋迦提婆 (S'akra Devendra) or 釋提桓因 explained by 天帝釋 lit. S'akra the Lord (Indra) of Dēvas, or 忉利帝釋 or 忉利天王 lit. king of Trāyastims'as. Common epithets of Indra (q. v.) as ruler of the Dēvas.

SĀKRĀDITYA 樂伽羅阿逸多 or 帝日 lit. sun of the ruler (S'akra). A king of Magadha (after S'ākyamni's death).

SAKRIDĀGĀMIN (Pāli. Sakadāgāmi. Singh. Sakradāgāmi. Burm. Thakagan. Tib. Leneik cir honghaba) 娑羯利陀伽彌 or 斯陀舍 explained by 一來 lit. coming once more. The 2nd degree of saintship (v. Ārya), involving rebirth among

dêvas and among men, whereupon Arhatship is reached.

S'ÂKYA (Singh. Sākya. Burm Thakia) 釋迦 explained by 仁 lit. charity or 能仁 lit. charitable. The ancestors and descendants of Iks'vaku Virudhaka (q.v.), viz. 5 kings of the Vivartta kalpa (成劫五王) headed by Mahasammata (大三末多); 5 Tchakravarttis (五轉輪王) headed by Murdhadja (頂生王); 19 kings, the first being Tchêtrya (捨帝) and the last Mahâdêva (大天); 5000 kings; 7000 kings; 8000 kings; 9000 kings; 10,000 kings; 15,000 kings; 11,000 kings, the first being Gautama (q.v.) and the last Iks'vaku (q.v.) who reigned at Potala, and whose 4 sons reigned at Kapilavastu, after the destruction of which 4 surviving princes founded the kingdoms of Udyana, Bamyana, Himatala and S'ambi. See also S'âkyamuni.

S'ÂKYA BODHISATTVÂ 釋迦菩薩 A title of Prabâpala.

S'ÂKYA BUDDHA s. a. Sâkyamuni.

S'ÂKYA MITRA 釋迦密多羅 or 能友 lit. powerful friend An author of commentaries on philosophical works of the Madhyimâyâna School.

S'ÂKYAMUNI (Burm Thakia-muni. Tib. Shakja thubpa Mong Shigamunior Burchan bakshi) 釋迦牟尼 or 釋伽文 explained by 能仁 (S'âkyâ) 寂默 (Muni) lit. mighty in charity, seclusion and silence. The last of the Sapta Buddha, one of Sapta Tathâgata, the 4th of the 1000 Buddhas of the Bhadra kalpa. The name by which Chinese books refer to Gautama Buddha. The Lalitavistara and the popular aphorisms of Wang Puh (釋迦如來成道記) tell the story of his life, which is an indispensable key to the understanding of Buddhist doctrines. Some 5000 Djâtakas (q.v.) are on record, in the course of which he worked his way up through as many different stages of transmigration, from the lowest spheres of life to the highest, practising all kinds of asceticism and exhibiting in every form (v. Maitribalarâdja, Kapindjala râdja, Mayûra râdja etc.) the utmost unselfishness and charity. Having attained to the state of Bodhisattva as Prabâpala, he was reborn in Tuchita and there considered where he ought to be reborn on earth to become Buddha. The Sâkyâ (q.v.) family of Kapilavastu was selected and in it Mâyâ, the young wife of S'uddhodhana, as the purest on earth. In the form of a

white elephant (v. Bodhisattva) he descended and entered through Mâyâ's right side into her womb (8th day of the 4th moon, B. C. 1028 or 622), where he was visited thrice a day by all the Buddhas of the universe (v. Prabhûta ratna). On the 8th day of the 2nd (or 4th) moon, B. C. 1024 or 621, Mâyâ, standing in Lumbini under an As'oka (or Sâla) tree, painless gave birth to a son who stepped out of her right side, being received by Indra (the representative of popular religion) and forthwith baptized (v. Murddhâbhichikta) by Nâga kings. Thereupon the newborn babe walked 7 steps towards each of the 4 points of the compass and, pointing with one hand to heaven and with the other to earth, said, with a lion's voice (v. Simhanâda), "I have received the body of my final birth; of all beings in heaven above and beneath the heavens, there is none but myself to be honoured." At the moment of his birth an Udambara flower sprouted up, and a series of 42 miraculous events (earthquakes, flashes of five coloured light, lotus flowers etc.) announced to the universe the birth of Buddha. His skin exhibited 32 fanciful tracings (v. Lakshana); on the soles of his feet there were 65 mystic figures (v. S'rîpâda), and his body possessed 80 forms of

beauty, which were interpreted by Asita as the characteristic marks of Buddhaship. He was named Sarvârthasiddha. Mâyâ having died 7 days after his birth, Mahâ pradjapati (q. v.) nursed him. When 3 years old, he was presented in a Shiva temple, when all the statues of Shivaitic deities did obeisance to the infant Buddha, who was then named Dêva-tidêva. When he was 7 years old, Arata Kâlâma and Rndrakârâma taught him the Pañtcha Vidyâ Sâstras, and Kchanti dêva (羼提提婆) taught him gymnastics. When 10 years old, he was peerless in strength, hurled an elephant to some distance (v. Hastigarta), and opened an artesian well (v. S'arakûpa) by the discharge of an arrow. He was married to Yâs'odhara and took several concubines. When 19 years old, he was converted through S'uddhavâsa dêva who presented himself successively in the form of an old man, a sick man, a corpse, a religious mendicant, and excited in him disgust regarding domestic life. His father sought to divert his mind, by sensual excitements and by proposing to him the career of a Tchakravartti as a military conqueror of the world, but, strengthened by S'uddhavâsa dêva, he overcame the temptations of lust and ambition and fled from home in the night of the 8th day of the 2nd moon,

B. C. 1003 or 597. Yakchas, Dêvas, Brahma, Indra and the Tchatur Mahârâdjas assisted him to escape. He cut off his locks and swore to save humanity from the misery of life, death and transmigration. After a brief attempt to resume study under Arata, he spent 6 years as a hermit on the Himâlaya, testing the efficacy of Brahmanic and Shivaite meditation. Dissatisfied with the result, he visited Arata and Rudraka and then repaired to Gayâ, where he practised ascetic self-torture. [About that time his son Râhula was born.] Having spent 6 years at Gayâ, on a daily allowance of one grain of hemp (opium?) and one grain of wheat, and seeing the uselessness of such fasting, he determines to strike out a new path henceforth. Dêvas minister to the needs of his body, which threatens to break up, by bathing him with perfumes, and induce Nanda and Bala (q. v.) to nurse him with rice boiled in milk. Resting on a couch prepared by Indra under the Bodhidruma, he now gives himself up to Samâdhi (q. v.), whilst Mâra and his armies endeavour, in vain, to tempt him in various disguises and finally through Mâra's 4 beautiful daughters. Unmoved he continues in Samâdhi, until he reaches at last the state of Bodhi (q. v.), and becomes a Buddha, in the night

of the 8th day of the 12th moon, B.C. 998 or 592. The spirits of the earth forthwith announce the glad tidings to the spirits of the atmosphere and those again report it to the spirits in the various heavens. Heaven and earth rejoice. Seven days afterwards two merchants, Tapas'a (提謂) and Bhallika (波利), passing by, present him with offerings of barley and honey. Soon he gathers round himself 5 disciples, Kâuṇḍinya, Bhadrîka, Vâchpa, As'vad-jit and Mahâuâma. With them he starts from the Bodhidruma (B. C. 997 or 592) and preaches his new gospel at Mrigadâva, where his 5 disciples attain to the state of Arhat and 1000 persons are converted. In the course of the following year, he preached chiefly to Nâga kings (i.e. against popular worship of snakes). The year 995 or 589 B.C. is marked by the conversion of Śāriputra and Māṇḍgalyāyana with 250 others. In the course of the following year Anāthapiṇḍika presented Buddha with the Djêtavana. In the year 991 or 585 B. C., a victory having been gained over Shivaism by the conversion of Aṅglimâliya and his followers, Buddha ascended to Trayastîmas in order to convert his mother, and stayed there 90 days. Meanwhile Prasênadjit, frightened by his prolonged absence, ordered Māṇḍ-

galyāyana and the dēva Vis'va-karman, transformed as artists, to ascend to Traiastriṃśas and to take a likeness of S'ākyamuni. They did so and carved, in sandal wood, a statue which thenceforth became an object of worship. Here we have the origin of Buddhist idolatry. On S'ākyamuni's return, the statue lifted itself into mid-air and saluted him, whereupon he uttered a prophesy which was fulfilled when Kās'yapa Mātanga took that statue to China. In 990 (or 584) B. C. S'ākyamuni visited Magadha and converted Vatsa. In the following year he predicted the future of Maitreya, and in the next year he revisited Kapilavastu, when he preached to his putative father. From the year 983 (or 577) B. C. to the time of his death, he gave particular attention to doctrinal exposition, delivering the Samyuktasañchaya in 983 (or 577) B. C., the Pradjñāparamitā in 982 (or 576), the Snvarnaprabhāsa and Saddharmapuṇḍarika in 950 (or 544), and the Parinirvāṇa sūtra in 949 (or 543). Ānanda was converted in 977 (or 571) B. C. and Pradjāpati admitted to rights of priesthood together with other women. When S'ākyamuni, in the year B. C. 949 or 543, felt his end drawing near, he went to Kus'inagara. Heaven and earth began to tremble and loud voices

were heard, all living beings groaning together and bewailing his departure. On passing through Kus'inagara, he took his last meal from the hands of one of the poorest (Tchanda), after refusing the offerings of the richest. Declaring that he was dying, he went to a spot where eight Sāla trees stood in groups of two. Resting on his right side, he gave his last instructions to his disciples, reminding them of the immortality of the Dharma kāya, and then engaged in contemplation. Passing mentally through the 4 degrees of Dhyāna, and thence into Samādhi, he lost himself into Nirvāṇa and thus his earthly career was ended. His disciples put his remains into a coffin which forthwith became so heavy that no power on earth could move it. But his mother Māya suddenly appeared in the air, bewailing her son, when the coffin rose up, the lid sprang open and S'ākyamuni stepped forth for a moment with folded hands to salute his mother. On attempting cremation, his disciples found that his body, being that of a Tchakravartti, could not be consumed by common fire, when suddenly a jet of flame burst out of the Svastika on his breast and reduced his body to ashes. If the above semi-legendary account is at all trustworthy, it indicates that S'ākyamuni's mind is supposed to have

gradually developed, departing step by step from the popular religions of his time, Brahminism and Shivaism, until, without premeditation, he came to found a new religion, being even pushed to laying a sort of preliminary foundation of an ecclesiastical system. As a teacher, he appears to have been liberal and tolerant, countenancing, rather inconsistently, the worship of those deities which were too popular to be discarded, though he assigned to them a signally inferior position in his own system. Immoral sects, however, whether Brahmanic or Shivaistic, he fought resolutely, conquering generally through magic power rather than by disputations. He remodelled almost every Brahmanic dogma, substituting atheism for pantheism, and ethics for metaphysics. His teachings were in later years further developed by the Mahâyâna, Madhyimâyâna, Yogâçhârya and other Schools. The chronology of Buddhism is not yet sufficiently cleared up. The year when S'ākya-muni entered Nirvâṇa is, according to Chinese accounts, the 53rd year of King Muh of the Chow dynasty, that is to say 949 or about 749 B. C., whilst Southern Buddhist tradition fixed upon the year 543 B. C., but modern excavations, inscriptions and coins indicate the year 275 B. C. as the year of Buddha's Nirvâṇa.

S'ÂKYASIMHA (Mong. Shakin un arslan) 釋迦獅子 lit. S'ākya the lion. A title of S'ākya-muni. See also Siṃhanada.

S'ÂKYA TATHAGATA see Tathagata.

S'ÂKYA YAS'AS 釋迦稱 A native of India, author of the Hastadaṇḍa s'âstra 手杖論 (translated A. D. 711).

SÂLA 婆羅 or 沙羅 explained by 堅固 lit. solid, or by 最勝 lit. most victorious, or by 富貴家 lit. rich and honoured families. (1.) A large timber tree, Shorea robusta, sacred in memory of S'ākya-muni's birth and death. (2.) A bird, s.a. S'ârîka.

SALARIBHU 婆羅梨弗 Ancient kingdom of India.

SALA RÂDJA 沙羅王 An epithet of every Buddha, as "most victorious" over vice and passion. See Sâla.

S'ÂLATURA 婆羅靚羅 or 靚羅 Ancient city in Gandhâra, now Lahor near Ohind; birthplace of Pâṇini.

S'ÂLÊNDRA RÂDJA 婆羅樹王 Name of S'ubhavyûha as Buddha. See Sâla râdja.

S'ÂLISAMBHAVA SÛTRA. Title of 5 translations, viz. (1.) 佛說了本生死經 (A. D. 222-280), (2.) 佛說稻稈

經 (A. D. 317—420), (3.) 外
道問聖大乘法無
我義經, (4.) 大乘舍
黎娑擔摩經, (5.) 慈
氏菩薩所說大乘緣
生稻稈喻經.

SAMADATTA MAHÂRÂDJA

SÛTRA 衆許摩訶帝經

A history of S'akyamuni (as a descendant of Mahâ samadatta mahârâdja 大三末多王) from the origin of the world to his visit to his putative father.

SAMÂDHI (Pâli. Samato) 三摩

提 or 三摩地 or 三昧

explained by 定 lit. fixity, or by

等特 lit. sam-âdhâ, self-possessed, or by 正定 lit. correct

fixity; or 奢摩他 lit. samâdhâ,

explained by 止息 lit. stop

breathing, or by 寂靜 lit. listless.

One of the 7 Bodhyanga (q. v.),

the mastery of abstract contem-

plation and tranquillity (定覺

or 了徹禪定), variously

defined, as perfect tranquillity

(Hardy), meditative abstraction

(Turnour), or self-control (Bur-

nouf). The term Samâdhi is

sometimes used ethically, when

it designates moral self-deliverance

from passion and vice (解脫

Mukti), and sometimes metaphysically, when it is interchanged with Dhyâna (q. v.) and signifies abstract meditation, resulting in physical and mental coma and eventually in Nirvâṇa. "He consumed his body by Agni (the fire of) Samâdhi," is the saint's standing epitaph. This love for quietistic self-annihilation, traced back to Maudgalyâyana, may have arisen through a natural reaction against the austerities of moral asceticism which characterized primitive Buddhism. The Mahâyâna School invented numberless hair-splitting distinctions of different degrees of Samâdhi. Dhyâna (q. v.) and Samâpatti (q. v.) are practically the preliminary steps leading to Samâdhi.

SÂMADHÎBALA 定力 lit. the power of fixity. The 4th of the 5 Bala, the power of ecstatic meditation (v. Samâdhi).

SAMÂDHÎNDRIYA (Pâli. Samadhi indra) 定根 lit. the root of fixity. The 4th of the 5 Indriya, the organ of ecstatic meditation (v. Samâdhi).

SAMADJŅA SAMĠGHÂRÂMA 娑摩若僧伽藍 or 明賢寺 lit the monastery (built for) Samadjna (lit. the luminous sage).

A vibara, 60 li W. of Kustana.

SAMAKAN 颯秣建 or 撒馬兒罕 Ancient province

and city of Bokhara, now Samarkand.

SAMANTA BHADRA (Tib. Tog-mai sangas-rgyas kuntubzangyo)

三曼陀颯陀羅 or 普賢

lit. general sage or 大行 lit. great activity. (1.) One of the

4 Bodhisattvas of the Yogācārya School, author of the 受菩

提心戒儀 Bodhi hridaya

s'ilādāna sūtra (translated by Amoghavadjra, A. D. 746—771)

and of many dhāraṇī, patron of the Saddharma puṇḍarika. (2.) A fabulous Buddha, residing in the E.

SAMANTA MUKHA DHĀRĀÑĪ

SŪTRA 普門陀羅尼經

A dhāraṇī delivered by S'ākya-muni at Vāisālī.

SAMANTA PRABHĀSA 普明

lit. general brightness. The name under which each of the 500 Arhats reappears as Buddha.

SAMĀPATTI (Tib. Snoms par

bdjug pa) 三摩鉢底 explained

by 欲入定 lit. seeking to enter fixity. The process by which

absolute mental indifference (sams) is reached (apatti); a degree of ecstatic meditation, preparatory to Samādhi (q.v.)

SAMATA or Samatata 三摩呬

吒 Ancient kingdom, at the mouth of the Brahmaputra.

SĀMA VĒDA SANHITĀ 娑磨

or 平論 lit. s'āstra of peace, or

歌詠 lit. hymns and chants.

The third part of the Vēda, a collection of hymns to be sung at sacrifices.

SAMAYA (Tib. Dons) 三摩耶

explained by 短時 lit. short period. A season of the year.

SAMBHĀVA 好城 lit. good

city. The realm of Mahābhīdjanādjanābhībhu Buddha.

SĀMBĪ 商彌 Ancient kingdom

(v. Sākya), S. of the Hindookoosh.

SAMBODHI v. Bodhi.

SAMBODHYANGA v. Bodhyanga.

SAMBHOGA or Sambūta 三菩

伽 An ancient richi of Mathura.

SAMBHOGA KĀYA 三菩

伽迦耶 or 報身 lit. the

body of compensation. (1.) The

2nd of the 3 qualities (v. Trikāya)

of a Buddha's body, viz. reflected

spirituality, corresponding with

his merits. (2.) The 3rd of the

Buddhakētras.

SAMDJAYA or Saṃdjayā vairāṭṭi

珊闍邪 or 珊闍夜毗

羅底 or 僧慎彌耶. (1.)

A king of Yakchas. (2.) One of

6 Tirthyas; heretical teacher of

Māṇḍalyāyana and S'āriputtra.

SAMDJĪVA (Siam. Sanxipa) 等

活 or 更活 lit. re-birth. The

1st of the 8 large hot hells (v.

Naraka), whence each, after death, is by "re-birth" removed to the

2nd hell (Dālasūtra).

S A Ñ D J Ñ A or Sañdjñāna (Pāli. Sannana. Singh. Sannyā. Tib. Du-ses) 想 lit. thought. Consciousness, as the 3rd of the 5 Skandha.

S A Ñ G H A (Burm. Thanga Tib. Dkon-mgoc gsum. Mong Chu-barak) 僧伽 or 桑渴耶 (1.) The corporate assembly of (at least four) priests, also called Bhikṣu saṃgha (比丘僧), under a chairman (Sthavira or Upādhyāya), empowered to hear confession, to grant absolution, to admit persons into the priesthood, etc. (2.) The third constituent of the Triratna (q. v.), the deification of the church. (3.) Same as A saṃgha.

S A Ñ G H A B H A D R A 僧伽跋陀羅 or 衆賢 lit. the sage of the priesthood. A S'rāmaṇa of Cashmere, follower of the Sarvāstivādāḥ, author of 2 philosophical works. translator (Canton, 439 A. D.) of the Vibhāṣa vinaya.

S A Ñ G H A B H E D A 破僧 lit. breaking up the priesthood. One of the Pañtchānantarya.

S A Ñ G H A B H E D A K A V A S T U 根本說一切有部毗奈耶破僧事 Title of a translation (A. D. 719) of a portion of the Vinaya.

S A Ñ G H A B H Ū T I s. a. Saṃgha- vars'ana.

S A Ñ G H A D Ē V A 僧伽提婆 or 衆天 let. dēva of the priesthood (1.) A title of honour. (2.) Same as Gāutama Saṃghadēva and Saṃgha vars'ana.

S A Ñ G H Â I S' Ê C H A (Singh. Saṃghadisēsa) 尸沙 A section of the Vinaya (13 commandments regarding social and sexual relations of priesthood).

S A Ñ G H Â G Â R Â M A s. a. Saṃghārāma.

S A Ñ G H Â N A N D I 僧伽難提 The 17th patriarch, a prince of S'rāvastī, who lived as a hermit near the sources of the Hiraṇjavatī, until Rahulata, led there by seeing the shadow of 5 Bud-dhas, appointed him his successor.

S A Ñ G H A P Â L A 僧伽婆羅 or 僧伽跋摩 (Saṃgha varman) or 衆鎧 lit. armour of the priesthood. (1.) An Indian S'rāmaṇa (of Tibetan descent), translator (under the name 康僧鎧) of 3 works (A. D. 225). (2.) A Burmese S'rāmaṇa, who introduced a new alphabet of 50 characters in China and translated 10 works (A. D. 506-520).

S A Ñ G H A R A K C H A 僧伽羅刹 A S'rāmaṇa of India (700 years after the Nirvāṇa), author of 4 sūtras.

S A Ñ G H Â R Â M A or Saṃghâgârāma (Burm. Kium. Siam. Vat. Tib

Dgon pa Mong. Küt or Ssümä)
僧伽藍 (摩) or **僧伽羅**
 摩 or **僧藍** or **伽藍** explained
 by **衆園** lit. park of the priest-
 hood, or by **僧房** lit dwelling
 of priests. (1.) The park of a
 monastic institution. (2.) A mona-
 stery or convent, s a. vihāra.
SAMGHASĒNA 僧伽斯那 or
僧伽先 A S'ramaṇa of India,
 author of 3 works.
SAMGHĀTA 僧伽陀 explained
 by **饒善** lit. abundant goodness;
 or **衆合** lit. union of the priest-
 hood or **衆磕** lit. clattering of
 the priesthood. (1.) A S'ramaṇa
 of the West, translator (A.D. 402-
 412) of one work. (2.) The 3rd of
 the 8 large hot hells (v. Naraka).
 formed by 2 ranges of moveable
 mountains which compress the
 criminals into an unshapely mass.
 Life lasts there 2000 years, but 24
 hours, there, are equal to 200 years
 on earth.
SAMGHĀTĪ (Singh. Sangalasivra.
 Burm. Tingan. Siam. Languti.
 Mong. Majak) **僧伽胝** or **僧**
伽梨 (or **黎**) explained by **合**
 lit. nnited, or by **重** lit. double,
 or by **重雜衣** lit a robe made
 of sundry scraps. The composite
 priestly robe, reaching from the
 shoulders to the knees and fastened
 round the waist. See Kachāya and

Uttarasaṃghāṭi.

SAMGHĀTĪ SŪTRA DHARMA
PARYĀYA 僧伽吒經 Title
 of a translation by Upas'ūnya (A.
 D 538).

S A M G H A V A R M A N s. a.
 Saṃghapāla.

SAMGHĀVARṢANA or Saṃgha
 bhūti **僧伽澄** (or **橙**) or **衆**
現 lit. manifestation of the priest-
 hood. A S'ramaṇa of Cabul, trans-
 lator (A. D. 381-385) of several
 works. See Saṃghadēva.

S A M K A K C H I K Ā s. a Ut-
 tarāsaṃghāṭi.

S A M K Ā S Y A (Pāli. Samkassa.
 Tib. Sgrachen) **僧伽舍** or
僧伽施 or Kapitha. Ancient
 kingdom and city in Central
 India, now Samkassam near
 Canouge.

S Ā M K H Y A (Pāli. Saṅkha) **僧**
企耶 or **僧佉** or **數論** lit.
 disconrsing on numerical cate-
 gories, explained by **說二十**
諦者 lit. those who disconrse
 on the meaning of the 25 tattvas
 (truths). The heretical atomistic
 School (v. Kapila), which ex-
 plains natnre by the interaction
 of 24 elements with puruṣa,
 modified by the 3 guṇas, and
 teaches the eternity of pradhāna
 (自性) i. e. self-transforming
 natnre and the eternity of human
 souls (puruṣa).

SÂMKHYĪKA 遍計 lit.

general calculations or 數論

外道 lit. heretics who discourse on numerical categories. The followers of the Sâmkhya School.

SÂMKHYAKÂRIKÂ v. Kapila.

SAMMATĪYA or Sammatāḥ

三眉底與部 or 三彌

底 or 彌底部 or 彌離

底部 or 正量部 or 量弟

子部 lit. the School of correct

calculators. Three divisions of the Hinâyâna School, viz. Kâurṇkullakāḥ, Avantikāḥ and Vatsiputriyāḥ.

SAMOTATA v. Samataṭa.

SAMPAHA 三波訶 Another name for Malasa.

SÂMSKÂRA (Tib. Du dyed)

行 lit. action (karma). A metaphysical term, variously defined as illusion (in Nepal), notion (Tibet), discrimination (Ceylon), action (China).

SÂMSKRITA 梵 lit. Brahma or

梵字 lit. Brahmanic (alphabetic) writing, or 天竺語

lit. the Indian language. Sanskrit, the classical Aryan language of India, probably never spoken in its most systematized form, in which it was the accomplishment of the Brahmans, whilst, among the people, it degenerated into Prakrit, a specimen of which is Pâli. The

most ancient Chinese texts seem to be translations from Pâli, the more modern texts from Sanskrit. Hinen-tsang found (about 635 A. D.) in the Pundjab little difference between Sanskrit and Pâli. Various alphabets for the transliteration of Sanskrit characters into Chinese were introduced by Dharmarakṣa, Mokṣala, Kumâradjīva, Baddhabhadra, Saṃghapâla, Mahâyânadêva, Divakara, Sikṣanada, Amogha, and other alphabets were sanctioned by Chinese emperors, Yen-tsung (A. D. 1031), Kanghi (A. D. 1662) and Kien-lung (A. D. 1750). The Dêvanagari form of writing Sanskrit was early introduced in China, by way of Tibet, and is still used on charms, amulets, and in sorcery.

SÂMVADJĪ v. Vridji.

SÂMVARA 三跋羅 A deity, worshipped by followers of the Tantra School.

SÂMVARĪṬA KALPA (Pâli Samvaṭṭa kappā. Mong. Ebdereko-galap) 壞劫 or 滅劫 lit. the kalpa of destruction or annihilation. The Mahākālpa of the destruction to which every universe is subject, in the course of 64 small kalpas, fire being at work periodically in 56 small kalpas, water during 7 and wind during 1 small kalpa, until the whole, with the exception of the 4th Dhyâna, is annihilated.

S A Ñ V A R Ṭ Ṭ A T Ṭ H Â H I
KALPA (Pāli. Sanvattatthāhi
kappa. Mong. Choghossungalab)

增減劫 lit. the increasing
(period of a small) kalpa of
destruction. That period in
each of the 64 divisions of a
Samvartta kalpa during which
the force of destruction (resp.
fire, water, wind) increases in
intensity, followed by a period of
decrease (減滅).

S A M Y A G Â D J Î V A (Pāli
Sammādjiva. Singh. Samyaka
jiwa) 正業 lit. the correct
profession, explained by 乞食
lit. mendicancy. The 4th of the
8 Marga, the vow of poverty,
incumbent upon every Arhat or
monastic. See Bhikchu.

S A M Y A G D R I C Ṭ Ṭ I (Pāli.
Sammāditṭhi. Singh. Samyak
drishti) 正見 lit. correct view
or ability to discern the truth.
The 1st of the 8 Marga, the
possession of orthodox views; an
attribute of each Arhat.

S A M Y A G V Â K (Pāli.
Sammāvachā. Singh. Samyak
wachana) 正語 lit. correct
speech, explained as ability to
avoid both nonsense and error in
speaking. The 3rd of the 8 Marga,
the ability, characteristic of an
Arhat, of reproducing exactly any
sound uttered in any universe.

S A M Y A G V Y Â Y Â M A (Pāli.
Sammāvâyâmo. Singb. Samyak

wyagama) 正精進 lit. correct
and subtle vīrya or incessant
practice of asceticism. The 5th
of the 8 Marga, based on the
3rd Pāramitā; asceticism, as a
characteristic of an Arhat.

S A M Y A K K A R M Â N T A (Pāli.
Sammakammanta) 正命 lit.
correct life, explained as strict
observance of purity. The last of
the 8 Marga, honesty and virtue,
as a characteristic of an Arhat.

S A M Y A K P R A H Â N A (Pāli.
Sammāpradhana. Singh. Sam-
yakpradhana) 四正勤 lit.
four correct efforts. One of the
37 categories of the Bodhi
pakchika dharma, comprehend-
ing a fourfold effort, viz. (1.) after
the birth of evil to stop its birth
for ever, (2.) before the birth of
evil to prevent its birth, (3.)
before the birth of karma to
cause its birth, (4.) after the
birth of karma to cause its con-
tinuous development.

S A M Y A K S A M Â D H I (Pāli.
Sammāsamādhi) 正定 lit. cor-
rect samādhi, or absolute mental
coma. The 6th of the 8 Marga,
the attainment of Samādhi (q. v.),
as a characteristic of an Arhat.

S A M Y A K S A M B O D H I v.
Anuttara.

S A M Y A K S A Ñ B U D D H A
(Pāli. Sammā sambuddha. Siam.
Summasamphutto) 三藐三

佛陀 explained by **正徧知**

lit. correct and equal knowledge. The 3rd of the 10 titles of S'ākya-muni, an attribute of every Buddha.

SAMYAKSAMKALPA (Pāli. Sammāsamkappa. Singh. Samyak-kalpanāwa) **正思惟** lit. cor-

rect thinking, or a mind free from wicked thoughts. The 2nd of the 8 Marga, decision and purity of thought and will, as a characteristic of every Arhat.

SAMYAKSMRITI (Pāli. Sammā sati. Singh. Samyak siti)

正念 lit. correct memory, or recollection of the law. The 7th of the 8 Marga, religious recollection, as a characteristic of every Arhat.

SAMYUKTĀBHIDHARMA HRIDAYA SĀSTRA **雜**

毗曇心論 A translation (A. D. 434), by Saṃghavarman and others, of a philosophical work by Dharmatrāta.

SAMYUKTĀGAMA v. Agama.

SAMYUKTA PIṬAKA **雜藏**

lit. the miscellaneous collection. A supplementary part of the Chinese Tripiṭaka (q. v.), including **西土聖賢撰集** miscellaneous works of Indian authors and **此**

土著述 doctrinal expositions by native (Chinese) authors, the latter being subdivided into **大**

明續入藏諸集 miscellaneous

collections included in the canon under the Ming dynasty (A. D. 1368—1644) and **北藏缺南**

藏函號附 supplements of the northern canon added, with their case marks, from the southern canon.

SAMYUKTĀVADĀNA SŪTRA

Title of translations of collections

of Avadānas (q. v.), viz. (1.) **雜**

譬喻經 A.D. 25-220, (2.) **雜**

譬喻經 by Lokarakṣa, A.D.

147-186, (3.) **舊雜譬喻經**

A. D. 251, (4.) **衆經撰雜譬**

喻經 by Kumāradjiva, A.D. 405.

SĀṆAKA **商那迦** A plant, the

fibres of which are woven into robes for priests.

S'ĀṆAKAVĀSA or S'āṇavāsa

or S'āṇavāsika (Singh. Sambhūta

Sāṇavāsika) **商那迦縛娑**

or **商諾縛娑** or **商那和**

修 explained by **自然服** lit.

willing to serve. (1.) A younger

brother of Ananda. (2.) The 3rd

patriarch, a Vāis'ya of Mathurā,

born 100 years after the Nirvāṇa,

identified with Yas'as, the leader

at the 2nd synod.

SANAISTCHARA or Sani **賒乃**

以室拆羅 explained by **土**

星 lit. Saturn or its regent.

SANDHINIR MOKCHANA

SŪTRA. Title of 5 translations, viz. (1.) 深密解脫經 by Bodhirutchi A. D. 386—534, (2.) 相續解脫地波羅密了義經 by Guṇabhadra A. 420—479, (3.) 相續解脫如來所作隨順處了義經 by the same, (4.) 佛說解節經 by Paramārtha, A. D. 557-589, (5.) 解深密經 by Hiuen-tsang, A. D. 645.

SAÑDJAYA v. Saṃdjaya.

SAÑDJÑĀNA v. Saṃdjñāna.

SAÑGA v. Saṃgha.

SAÑGALA v. S'ākala.

SANIRĀDJA 珊尼羅闍
A river of Udyāna.

SAÑKAKCHIKA v. Saṃkakchika.

SAÑKRĀNTIVĀDĀH
(Singh. Saṃkantikās) 僧干
蘭底婆多部 or 僧迦
蘭多部 Another name of the
Sāutrāntika School.

SAÑSĀRA (Singh. Sangsāra. Tib.
Khorba) 輪迴 lit. rotation,
explained by 生死大海
lit. the ocean of birth and death.
Human existence, as a circle of
continuous metempsychosis.

SANYADATTA v. Kanakamuni.

SAÑSKRITA v. Saṃskrita.

SAÑVARTṬA v. Saṃvartṭa.

SAPTA BUDDHA (Tib. Sangs-
rgyas rabs bdun) 七佛 The
seven Buddhas of antiquity, viz.
Vipas'yin, S'ikhin, Vis'vabhū,
Krakutchanda, Kanakamuni, Kā-
s'yapa and S'ākyamni, the latter
having rather popularized and
systematized pre-existing religious
ideas than invented a new re-
ligion.

SAPTA BUDDHAKA 佛說七
佛經 An account of the Sapta
Buddha, taken from the Mahāni-
dāna sūtra.

SAPTA BUDDHAKA
SŪTRA. Title of 3 trans-
lations, viz., (1.) 虛空藏菩
薩問七佛陀羅尼咒
經 A. D. 502—557, (2.) 如來
方便善巧咒經 by
Guṇabhadra, A. D. 587, (3.) 聖
虛空藏菩薩陀羅尼經
by Dharmadēva, A. D. 973—981.

SAPTA DAS'ABHŪMIS'ĀSTRA
s. a. Yogācārya bhūmi s'āstra.

SAPTA RATNA 薩不荅羅
的捺 or 七寶 lit. seven
treasures. (1.) The insignia of
a Tchakravartti, viz. a tchakra of
gold, concubines, horses, eleph-
ants, guardian spirits, soldiers
and servants, the maṇi. (2.) For
another series of 7 treasures, not
necessarily belonging to a Tchak-

ravartti, see *Suvarṇa*, *Rūpya*, *Vaidurya*, *Sphaṭika*, *Rohitamukti*, *Asmagarbha* and *Musāragalva*.

SAPTA RATNA PADMAVIKRÂMIN 踏七寶華 The name of Râhula bhadrâ as Buddha.

SAPTA TATHÂGATA 七如來

The Buddhist substitute for the 7 richis of the Brahmins, an arbitrary series of seven (fictitious) Tathâgatas, viz. (1.) Amitâbha (q. v.), Amritodana râdja (q. v.), Abbayaâmdada (q. v.), Vyâsa (q. v.), Surupaya (q. v.), Ratnatraya (羅坦納坦羅耶. or 寶勝 lit. precious conqueror), and Prabhûta ratna (q. v.), which names are inscribed on a heptagonal pillar (七如來寶塔) in Buddhist temples.

SAPTA TATHÂGATA PÛRVA PRANIDHÂNA VISÊCHA VISTARA 藥師琉璃光七佛本願功德經 A translation (A. D. 707) of a portion of the Mahâprajñâpâramita.

S'ARADÂ (Tib. Tsa dus) 盛熱 lit. excessive heat. The hot season (16th day of the 3rd moon to 15th day of the 5th moon).

S'ARAKÛPA 箭泉 lit. arrow fountain. An artesian well (near Kapilavastu) opened by an arrow shot by S'âkyamuni.

S'ARANA v. Tris'arâṇa.

SARASVATI 薩羅娑縛底 or 薩羅酸底 or 大辯才天女 or 大辯天 lit. the dēva of great discrimination. The wife of Brahma, also called S'ri.

S'ARAVATÎ v. S'râvasti.

SARCHAPA or S'ers'apa 薩利利跛 or 舍利娑婆 or 芥子 lit. mustard seed. (1.) A measure of length, the 10,816 000th part of a yodjana. (2.) A weight, the 32nd part of a Rak-tika.

SARDJARASA 薩闍羅娑 A kind of gum.

S'ARDÛLA KARNA 舍頭諫 explained by 虎耳 lit. tiger's ears. The original name of Ananda.

S'ÂRIKÂ or S'ari or Sala 奢利 or 舍利 or 舍羅 (1.) A long-legged bird. (2.) The wife of Tichya, mother of S'âriputra, famous for her birdlike eyes.

S'ÂRIPUTRA or S'arisuta or S'aradvatiputra (Pali. Sariputta. Singh. Seriyut. Burm. Thari-putra. Tib. Sharn by or Sarad-watu by or Nid rghial) 奢利弗 (or 富) 多羅 or 奢利補坦羅 or 舍利弗 or 舍利子 lib. the son of S'ârika, or

身子 lit. the son of S'arira.

One of the principal disciples of S'ākyamuni, whose "right hand attendant" he was; born at Nal-andagrama, the son of Tichya (v. Upatichya) and S'ārika, he became famous for his wisdom and learning, composed 2 works on the Abhidharma, died before his master, but is to re-appear as Buddha Padmaprabha in Viradja during the Maharatna pratimandita kalpa.

S'ĀRIPUTRĀBHIDHARMA

S'ĀSTRA 舍列弗阿毗曇

論 A reputed work of S'āriputra, translated (A. D. 415) by Dharmagupta and Dharmayas'as.

S'ĀRIPUTRA PARIP-

RITCHCHĀSŪTRA

舍利弗問經 Title of a translation (A. D.) 317—420.

S'ARĪRA (Pāli. Sarira. Mong. Shari)

設利羅 or 舍利 or 實利

or 攝哩藍 (s'arīram), explained

by 堅固 lit. solids, or 骨

分 lit. particles of bones, or 身

lit. body. Bodily relics or ashes (left after cremation) of a Buddha or saint. They are also called Dhātu or Dharma s'arira, preserved in Stūpas and worshipped.

SARPAHRIDAYA v. Tchandaneva.

SARPĀUCHADHI 薩褒施殺

or 蛇藥 lit. snake medicine.

Name of a saṅghārāma in Udyāna, built on the spot where S'ākyamuni, in a former djātaka (as Indra), appeared as a snake which sacrificed itself to save starving and sick people. See Sūmasarpa.

SARVĀBHAYA PRADĀNA

DHĀRAṆĪ 佛說施一切

無畏陀羅尼經 Title

of a translation (A. D. 987-1000)

by Dānapāla.

SARVA BUDDHA SAṂDAR-

S'ANA 現一切世間 The

realm of Mēgha dundubhisvara rādja.

SARVA BUDDHĀṅGA-

VATĪDHĀRAṆĪ 諸佛

集會陀羅尼經 Title of

a translation (A. D. 691) by

Dēvapradjña and others.

SARVADA 薩縛達 or 一

切施 lit. sacrificing all. S'ā-

kyamuni, who, in a former djā-

taka, resigned his kingdom and

liberty to save others.

SARVADJÑA 薩婆若 or

一切智 lit. universal intel-

ligence. The mental state in

which S'ākyamuni became Bud-

dha.

SARVADJÑA DĒVA 薩

婆愼若提婆 or 一切

智 lit. dēva of universal intel-

ligence. An epithet of every Bud-

dha.

SARVADURGATI PARISODHANA UCHNÎCHA VIDJAYA DHÂRAṆI. Title of 6 translations, viz. (1.) 佛頂尊勝陀羅尼經 by Buddhapali (A. D. 676), (2.) 佛說佛頂尊勝陀羅尼經 A. D. 710, 3 佛頂最勝陀羅尼經 by Divakara, A. D. 618—907, (4) 最勝佛頂陀羅尼淨除業障經 by the same, (5.) 最勝佛頂陀羅尼經 by Dharmadîva A. D. 973—981, and (6.) 佛說一切如來烏瑟膩沙最勝總持經 by the same.

SARVA LOKABHAYÂS-TAMBHITA VIDHVAMŚANA-KARA 壞一切世間怖畏 A fictitious Buddha in the N. E., an incarnation of the 15th son of Mahâbhidjñadjñânâbhibhu.

SARVA LOKA DHÂTÛPADRAVODVÊGA PRATYUTTÎRṆA 度一切世間苦惱 A fictitious Buddha in the W., an incarnation of the 10th son of Mahâbhidjñadjñânâbhibhu.

SARVA PUṆYA TAMUTCHTACHAYA SAMÂDHI. (1.) A degree of Samâdhi (q. v.), called 集一切功德 the accumn-

lation of all merit and virtue. (2.) Title of 2 translations, viz. (1.) 等集衆德三昧經 by Dharmarakcha (A. D. 265—316), and (2.) 集一切福德三昧經 by Kumâradjiva (A. D. 284—517).

SARVA RUTA KÂUSALYA 解一切衆生言語 lit. interpretation of the utterances of all beings. A degree of Samâdhi.

SARVÂRTTHASIDDHA or Siddhârta or Arthasiddhi (Pâli. Siddhattu. Burm. Thèddhat) 薩婆曷刺他悉陀 or 薩婆悉多 or 悉達 explained by 一切義成 lit the realisation of all auguries. Name given to the newborn S'âkyamuni (with reference to the miracles which happened at his birth).

SARVASATTVA PÂPAD-JAHANA 一切衆生離諸惡趣 lit departure of all beings from evil paths (of transmigration). A degree of Samâdhi.

SARVASATTVA PRIYA DARSANA 二切衆生喜見佛 lit. the Buddha at whose appearance all beings rejoice. (1.) A Bodhisattva who destroyed himself by fire and, in another djâtaka, burned both his arms to cinders, whereupon he was reborn

as Bhêchadjya rādja. (2.) The name under which Mahâpradjapati is to be reborn as Buddha.

SARVASATTVA TRÂTÂ 救一切 lit. saviour of all. A fictitious Mahâbrahma.

SARVASATTVÂUDJOHÂRÎ 一切衆生氣精 lit. the subtle vitality of all beings. A certain Rakhasî.

SARVÂSTIVÂDÂḤ 薩婆阿私底婆拖部 or 薩婆多部 or 一切有部 lit. the School of all beings, or 一切語言部 lit. the School which discusses the existence of everything. A philosophical School, a branch of the Vâibhâchika School with which it is generally identified, claiming the sanction of Râhula and teaching the reality of all visible phenomena. It split, 200 years after the Nirvâṇa, into the following Schools, viz. (1.) Dharmaguptîḥ (q. v.), (2.) Mûla-sarvâstivâdâḥ 一切有根本, asserting that every form of being has its inherent root and origin. (3.) Kâs'yapiyâḥ (q. v.) (4.) Mahis'âsakâḥ (q. v.) and (5.) Vâtsiputriyâḥ (q. v.)

SARVA TATHÂGATA 薩哩幹苔塔葛達 Hail, ye Tathâgatas all! A sacred phrase, common in litanies.

SARVA TATHÂGATA VICHAYÂ VATÂRA 度諸佛境界智光嚴經 A translation, A. D. 350-431.

S'AS'ÂÑKA RÂDJA 設賞迦 or 月王 lit. king of the moon. A king (dethroned by S'ilâditya), who attempted to destroy the Bodhidruma.

S'AS'IKÊTU 名相 Name of Subhâti as Buddha.

S'AS'ORNA 一兔毛塵 lit. an atom of dust on a hare's hair. A measure, the 22,588,608,-000th part of a yodjana.

S'ÂSTÂDÊVA MANU-CHYÂNÂM 天人師 lit. teacher of dēvas and men. One of the 10 epithets of a Buddha.

S'ÂSTRAS (Tib. Bstan btechos) 論 lit. discourses. A class of Buddhist writings, doctrinal and philosophic disquisitions, in contradistinction from sūtras (經) and works on the vinaya (律).

SAT 妙有 The incomprehensible entity. A metaphysical term. See Asat.

S'ATA BUDDHA NÂMA SÛTRA 百佛名經 A translation (A. D. 531-618) by Narendrayas'as.

S'ATADRU 設多圖盧 (1.) Ancient kingdom of Northern India, noted for its mineral wealth

(2.) The river Sutledj.

S'ATAMANYA (Tib. Brgja bjin) 能作 lit. mighty in deeds. Epithet of Indra.

S'ATAPARNA (Singh. Sukkattana) 車帝 lit lord of chariots. A cavern, near Râdjagriha, in which the first synod held its sessions (543 B. C.)

S'ATA S'ÂSTRA 百論 A philosophical work by Dêva Bodhisattva, annotated by Vasubandhu, and translated (A. D. 404) by Kumâradjîva.

S'ATA S'ÂSTRA VAIPULYA 廣

百論本 A philosophical work by Dêva Bodhisattva, translated (A. D. 650) by Hiuên-tsaung.

SATATASAMITÂBHIYUK

TA 常精進 lit. constant and subtle energy. A fictitious Bodhisattva, mentioned in the Saddharma puṇḍarîka.

SATRUCHNA v. Sutrichna.

SATTÂDHIKARNA SAMATHA

(Pâli) 七滅諍法 lit. 7 laws, abolishing disputes. A section of the Vinaya.

SATTVA KÂCHAYA 衆生濁

lit. the corruption of all beings. An epoch in which all beings degenerate.

SATYA SIDDHI v. Harivarman.

S'ÂUTRÂNTIKÂH or Sâutrânta-vâdâh or Sañkrântivâdâh (Pâli.

Sutta vâdâ. Tib. Mdo sde dzin)

修丹難多婆拖 or 修多蘭部 or 修妬路句

(Sûtrakâ) or 經部 lit. the Sûtra School, explained by 惟

有一經藏 lit. those who recognize but one Piṭaka, viz.

Sûtras, or by 說轉部 lit. the school which speaks of (moral) emancipation. An atomistic School,

founded, 400 years after the Nirvâṇa, by Kumâralabdha. It regarded Puṇḍarikâya as its patron saint, and rejected all S'âstras.

SEMENGHÂN v. Hrosminkam.

S'ERS'APA s. a. Sarchapa.

SIDDHA or Siddhârta v. Sarvârthasiddha.

SIDDHA KALPA v. Vivartṭakalpa.

SIDDHA VASTU 悉曇章 The first chapter of a syllabary (in 12 chapters) attributed to Brahma (梵章).

SIDDHI (Tib. Dngos grub) 悉底 Magic powers, obtainable by samâdhi.

S'IGRA BUDDHA 明敏 A priest of Nâlanda, famous for his intelligence.

S'IKCHÂNANDA 實叉難陀 or 施乞叉難陀 or 學喜 lit. joyful student. A S'râmaṇa of Kustana, who (695 A. D) introduced a new alphabet

in China and translated 19 works.

S'IKCHÂPADÂ (Pali. Sik-khâpada) **十戒** lit. 10 precepts. A series of 10 rules for novices, the transgression of which constitutes the 10 sins (Das'akusala **十惡**). Particulars see under (1.) Pânâtipâtâ, (2.) Adinnâdânâ, (3.) Abrahma tchâriyâ, (4.) Musâdâvâ. (5.) Surâmêrêyya madjdjapa mâdatthânâ, (6.) Vikâlabhodjanâ- (7.) Natchtchagita vâdita visû-kadassanâ, (8.) Mâlâghanda vilê-pana dhâraṇa maṇḍana vibhûsa natthânâ (9.) Utchthasayanâ mahâsayana, and (10.) Djâtarûpa radjatapatigghahanâ. See also Pantcha vêramaṇi and Pantchâ-nantarya.

S'IKHÎ **尸葉** or **式葉** explained by **火** lit. flame (s'ikhâ), (1.) A fictitious Mahâbrahma (mentioned in the Saddharma Puṇḍarika). (2.) The 999th Bnd-dha of the last kalpa, being the 2nd of the Sapta Bnddha, who was born in Prabhadvadja (**光相城**) as a Kchattriya, and who converted 250,000 persons, whilst life lasted 70,000 years.

SÎLA **尸羅** or **尸** The 2nd of the 10 pâramitâ; strict observance of the Trividha dvâra, resulting in perfect purity.

S'ILÂ (Tib. Chel) **試羅** or **玉**

lit. a gem. A precious stone, probably coral.

S'ÎLABHADRA **尸羅跋陀羅** or **戒賢** lit. disciplinary sage. A learned priest of Nâlanda, teacher (A. D. 625) of Hiuen-tsang.

S'ÎLADITYA **尸羅阿迭多** or **戒日** lit. sun of discipline. A brother of Râdjavardhana, who, under the auspices of Avalokites'vara, became (A. D. 600) king of Kanyâkubdja and conquered India and the Punjab. He was the most liberal patron of Buddhism, re-established the Mahamokcha parichad, built many stûpas, composed the **八大靈塔梵讚** As'tamahâs'ri tchaitya saṁskrita stotra, and specially patronized Hiuen-tsang and S'îlabhadra.

S'ILPASTHÂNA VIDYÂ S'ÂSTRA **巧明** or **功明** lit. illustration of mechanics, or **功巧論** lit. the s'âstra on mechanics, or **術數** lit. mathematics. One of the Pantcha vidyâ s'âstras, a work on arts, mechanics, dual philosophy, and calendaric calculations.

SÎMHA v. Siṁhala and Udâyi.

SÎMHABHIKCHU **師子比丘** The 23rd or 24th patriarch, successor of Haklenayas'as.

SIMHADHVADJA 師子

相 A fictitious Buddha in the S.E., an incarnation of the 3rd son of Mahābhīdījñādījñānābhībhū.

SIMHAGHOCHA 師子音

A fictitious Buddha in the S. E., an incarnation of the 4th son of Mahābhīdījñādījñānābhībhū.

SIMHAHĀNU (Pāli. *Siṃha-hāna kabānā*. Singh. *Singhah-anu*. Tib. *Sengghe hgram*. Mong.

Oghadjiton arsalan) **師子頰**

王 lit. king with a lion's jaw.

The paternal grandfather of S'ākya-muni, a king of Kapilavastu, father of S'uddhodana, S'uklodana, Dronodana, and Amritodana.

SIMHALA 僧伽羅 (1) A

son of *Siṃha* (**僧訶** or **僧伽**

or **獅子** lit. lion), a merchant of India, who, being ship-wrecked on Ceylon, was ensnared by Rakchasis, but delivered by Avalokites'vara (appearing as a magic horse). One Rakchasi having followed him to India, and slain the king of his native country, *Siṃhala* succeeded to the throne, led an army to Ceylon and destroyed all the Rakchasis there.

(2.) The kingdom **獅子國** lit. the kingdom of *Siṃha*) in Ceylon, founded by *Siṃha*. See *Ratnadvīpa*.

SIMHANĀDA 師子吼

lit. the lion's howl. Buddhist

preaching, being equal, in power over demons, heretics and misery, to the power which the lion's voice has over animals. See *S'ākyasiṃha*.

SIMHANĀDIKA SŪTRA.

Title of 2 translations, viz. (1.)

佛說如來師子吼經 by *Buddhos'ānta* (A. D. 524),

(2.) **佛說大方廣師子吼經** by *Divākara* (A. D. 680).

SIMHAPARIPRITCH-

TCHĤĀ 阿闍世王太

子會 Title of a translation (A. D. 618—907) by *Bodhirutchi*.

SIMHAPURA 僧伽補羅

Ancient province and city (now *Simla*) of Cashmere.

SIMHARAS'MI 師子光

lit. lion's light. A learned opponent (A. D. 630) of the *Yogā-tchārya* School.

SIMHĀSANA 師子座

(or **牀**) lit. lion's throne (or couch). A royal throne, supported by carved lions.

SIMHATCHANDRĀ 師子月

lit. lion's moon. A *Bhikṣhunī* (converted by *Sadāpāribhūta*).

SINDHU (Tib. *Sindhou*. Mong.

Sidda or *Childa*) **信度** or **辛**

頭 or **信河** explained by **驗**

河 lit. river of verification. (1.)

The Indus (*Sanpn*) said to rise from lake *Anavatapta* (or *Sirikol*),

through "the mouth of the golden elephant", in the W., to flow around the lake and then into the S. W. ocean. (2.) Ancient kingdom (Sindh), often visited by S'âkyamuni. See Vitchapura.

SINDHUPARA 辛頭波

羅香 Perfume from a plant which grows on the banks (para) of the Indus (Sindhu).

SIRÎSA 尸利沙 The Mimosa siricha (acacia).

S'IS'UMARA 失收摩羅 or 室獸摩羅 explained by 鱷 lit. a crocodile. See Khumbira.

S'ÎTÂ (Tib. Sida. Mong. Chida) 私多 or 私陁 or 悉多 or 徙多 explained by 冷河 lit. cold

river. (1.) A river which issues from lake Anavatapta, in the E., through the "diamond lion's mouth," flows round the lake, then loses itself in the ground and reappears on the Âs'makûṭa mountains as the source of the Hoangho. (2.) The northern outflux of lake Siricol, the modern Yarkandaria, which flows into lake Lop, and thence underneath the desert of Gopi, until it reappears as the source of the Hoangho.

SITÂTAPATRA DHÂRAṆÎ 佛說大白傘蓋總持陀羅尼經 Title of a translation

by Amoghavadjra (A. D. 716—771).

S'ÎTAVANA 尸多婆那 or 屍陀林 or 男女林 lit. forest of men and women, or 寒林 lit. cold forest. A cemetery. See S'mas'ânam.

S'IVA v. Mahêś'vara.

S'IVIKA 尸毗伽 A former djâtaka of S'âkyamuni, when he was a Bodhisattva.

SKANDHA (Pâli. Khanda. Tib. Gon lang or Thung po) 塞建陀 or 五蘊 lit. 5 bundles, or 五陰 lit. 5 instincts, or 五衆 lit. 5 aggregates. Five attributes (Pantcha skandha) of every human being, viz. (1.) rūpa, form, (2.) vêdanâ, perception, (3.) saṃdijñâ, consciousness, (4.) karman (or saṃskara), action, and (5.) vidjñâna, knowledge. The union of these 5 attributes dates from the quickening moment of birth and constitutes a personal being. Full maturity of the Pantcha skandha is succeeded by Djarâmarana.

SKANDHARATNA v. Sugandhara.

SKANDHILA 索建地羅 A native of Cashmere, author of the Vihhachâ prakaraṇa pâda s'âstra.

S'LOKA or Anus'tubh 輪盧迦 (波) or 首盧 or 室路迦 The common Sanskrit epic

metre, formed by 32 syllables, in 4 half-lines of 8 or in 2 lines of 16 syllables each. Chinese identify it with Gáthá.

S' M A S' Â N A M 尸摩舍

(or 賔) 那. A burial ground.

See S'itavana.

SMRITI (Pāli. Sati. Singh. Smirti)

念 lit. recollection. The power of memory, the 3rd of the 5 Balā, the 1st of the 7 Bodhyanga.

SMRITĒNDRYA (Pāli. Satīndriya. Singh. Satiindra) 念根

lit. the root of memory. The organ of memory, the 3rd of the 5 Indriya.

SMRITYUPASTHĀNA (Pāli. Sātara satipatthana. Burm. Thatipathan) 四念處 lit. 4

dwelling of memory. One of the 37 Bodhipakchika dharma, comprehending 4 objects on which memory should dwell. Particulars see under Kāya smritiyupasthāna, Vēdanasmritiyupasthāna, Tchitta smritiyupasthāna, and Dharma smritiyupasthāna.

S O M A or Somana (Tib. Snama)

蘇摩(那) or 磨羅 explained

by 悅意花 lit. the flower which exhilarates (sa) the mind

(mana), or by 華鬘 lit. bead-

gear of flowers. (1.) A plant, affected by the moon and sacred

to Indra, the juice being used at brahmanic sacrifices; the *Asclepias*

acida or *Cynanchum viminale*

(according to modern Brahmins), or the *Ampelus* (vine), or *Sarcostema viminalis*, or the gogard tree, or *Triticum aestivum*. (2.) Same as *Soma Dēva*.

S O M A D Ê V A 蘇摩提婆

or 月天 lit. the dēva of the

moon. The regent of the moon

See Tchandra.

SONAGHIRI v. *Suvarṇagiri*.

S P A R S' A 觸 lit. contact. The

sense of touch, sensation, the 7th

of the 12 Nidāna. See also

Poṭṭabha.

S P H Â Ṭ I K A 塞頗胝迦

or 婆致迦 or 頗胝 (or

黎) explained by 白珠 lit.

white pearl, or by 水玉 lit.

water crystal. Rock crystal, the 4th of the *Sapta ratna*.

SPHĪTAVĀRAS or *Saptavarā*'s

雷蔽伐刺祠 A city of Kapis'a, 40 *li* from Opian.

S'RADDHĀBADA (Pāli. *Sadābala*.

Singh. *Sardhāwa bala*) 信力

lit. the power of faith. The 1st of the 5 Bala.

S'RADDHĀBALA DHĀNĀ-

VATĀRA MUDRĀ SŪTRA

信力入印法門經

Title of a translation (A. D. 504) by Dharmarutchi.

S'RADDHĒNDRYA (Pāli

Saddindriya. Singh. *Sardhāwa*

indra) 信根 lit. the root of

faith. The organ of faith, the 1st of the 5 Indrya.

S R A G H A R Â v. Âryatârâ.

S'RĀMAṆA (Pali. Saman Burm.

Phungee. Tih. Dges by ong) 舍

羅 摩 拏 或 室 拏 或 沙

迦 憐 囊 或 沙 門 或 桑 門

explained by 出 家 人 lit.

monastics, or by 勤 勞 lit. toil-

ing (from the root sram, to tire),

or by 止 息 lit. stop the breath,

or by 息 心 lit. restful (from

the root sam, to quiet). Ascetics

of all denominations, the Sarm-

anai or Samanaioi or Germanai

of the Greeks. (2.) Buddhist

monks and priests "who have left

their families and quitted the pas-

sions."

S'RĀMAṆĒRA (Pali. Samanera.

Singh. Samanero; ganninanse.

Siam. Samanen or Nenor luksit.

Burm. Scien. Tib. Bandi. Mong.

Schabi or Bandi) 室 羅 末 尼

羅 或 沙 彌 explained by

策 男 lit. a man of zeal, or

室 羅 摩 拏 理 迦 或 沙 尼

explained by 勤 第 女 lit. a

woman of energy and zeal. The

religious novice, whether male

or female, who has taken the

聲 聞 lit. he who heard the

voice (sc. of Buddha). (1.) All

personal disciples of S'âkyamuni,

the foremost of whom are called

Mahâs'râvakas. (2.) The elemen-

tary degree of saintship, the first

of the Triyâna, the S'râvaka

(superficial yet in practice and

understanding) being compared

with a hare crossing Sañsara by

swimming on the surface.

S'RĀVAṆA 室 羅 伐 拏 The

hottest month of summer (from

the 16th of the 5th moon to the

15th of the 6th moon).

S'RĀVĀSTĪ or S'arāvati (Pali.

Sāvatti. Singh. Sewet. Burm.

Thawatthi. Tib. Njandu jodpa or

Mnan yod. Mong. Sonoscho ya-

bui) 室 羅 筏 悉 底 或 舍

婆 提 或 舍 衛 explained by

聞 物 城 lit. the city where

one hears things, or 好 道 lit.

good conduct, or 豐 德 lit. pro-

lific virtue, or 仙 人 住 處

lit. the dwelling of the richi (S'ra-

vasta) with the note, "also call-

ed Kosala." Ancient kingdom

(500 li N. W. of Kapilavastu)

and city (near a river of the same

name), a favourite resort of S'âk-

S'RĀVAKA (Pali. Savako. Sing.

Srawaka. Tib. Nan thos. Mong.

Scharwak) 舍 羅 婆 迦 或

S'RĒCHṬHĪ 商 主 lit. a merchant-

prince, or 長 者 lit. an elder.

A title given to prominent laymen.

S'RÎ (Tib Dpal) 尸利 or 室利 or 修利 or 悉利 or 昔哩 explained by 吉祥 lit lucky omen. (1.) An exclamation frequently used in liturgies and sorcery. (2.) A title given to many deities (Sarasvati, etc.), also used as prefix or suffix to names. (3.) An abbreviation for Mandjus'ri.

S'RÎDÊVA 室德提婆 or 吉祥天 A title of Mahêśvara.

S'RÎGARBHA 得藏 A Bodhisattva, also called Vimalauêtra.

S'RÎGUṆARAKTÂMBARA 勝得赤衣 A S'ramaṇa of India, author of the 聖佛母般若波羅蜜多九頌精義論 Ārya buddha mātṛika pradjñâpāramitâ navagâthâ mahârthasâstra, translated (A.D. 1000—1058) by Dharmarakcha.

S'RÎGUPTA 室利炤多 or 勝密 An enemy of S'âkyamni, whom he sought to kill by fire and poison.

S'RÎGUPTA SÛTRA 佛說德護長者經 Title of a translation (A. D. 583) by Narendrayas'as.

S'RÎKAṆṬHA SÛTRA 除恐災

患經 Title of a translation, A. D. 385—431.

S'RIKCHÊTRA 室利差咀羅 Ancient kingdom in the delta of the Brahmaputra (near Silhet i.e. S'rihatta).

S'RÎKRÎTATI 室利訖栗多底 Ancient name of Kashgar.

S'RÎMÂLÂ DEVÎ SÎMĤANADA. Title of 2 translations, viz. (1.)

勝鬘師子吼一乘大方便方廣經 by Guṇabhadra, A. D. 435. (2.) 勝鬘夫人會 by Bodhirutchi, A. D. 618—907.

S'RÎMATÎ BRAHMAṆÎ PARIPRICTCHHÂ. Title of 2 translations, viz. (1.) 梵女首意經 by Dharmarakcha, A. D. 265—315, (2.) 有德女所問大乘經 by Bodhirutchi, A. D. 618—907.

S'RÎMITRA 室利密多羅 or 尸梨蜜多羅 or 屍黎密 or 吉友 lit. lucky friend. A prince of India, who became a priest and translated (in Nanking) 3 works, A. D. 317—322.

S'RÎPÂDA 佛跡 Footprints of Buddha, with tracings of 65 symbolic figures.

S'RÎVASTAYA 室利鞞蹉

or 吉祥 lit. lucky omen. A mystic (star-like) diagram of good augury, the favourite symbol of Vishnuites and Jains

SROTĀPANNA (Pāli. Sotāpan Singh. Sowān. Tib Gyun du zhug pa) 蘇盧多波那 or 罕路陀阿鉢囊 or 須陀洹 explained by 八流 lit. one who has entered (apatti) the stream (srota) i. e. of holy living. The elementary class of saints, who are not to be reborn in a lower gāti, but to pass, in ascending gradation, through 7 births among men and dēvas, until they reach Nirvāṇa. See Ārya.

S'ROTRA (Pāli. Sota. Singh. Sotan) 耳 lit. the ear. The organ of hearing, one of the Chaḍāyatana.

SRUGHNA 率祿勤那 Ancient kingdom and city on the upper course of the Yamūna, near Sirinuggur.

S'RUTAVIÑS'ATIKOṬI 室縷多頻設底枸胝 or 億耳 explained by 聞二百億 lit. he (at whose birth his father) heard (of a legacy of) 200 koṭis (of pieces of gold). A worshipper of Sūryadēva, converted by Maudgalyāyana.

S'RUTI 都致 A measure of length, the 2,214,067,584,000th

part of a yodjana.

STHĀNĒS'VARA 薩他泥濕伐羅 Ancient kingdom and city (now Thunesur) in Central India.

STHĀVARA KALPA s. a. Vivarttasiddha.

STHAVIRA (Pāli. Thera. Gnas brtan) 大弟子 lit. great disciple (sc. of Buddha), or 居僧之首 lit. head of the local priesthood i. e. Saṃgha sthavira, or 上坐 lit. chairman i. e. Mahā sthavira. (1.) Title of the earliest leaders of Buddhist assemblies. (2.) Title of all priests who are licensed to preach and to become abbots.

STHĀVIRĀḤ or Sthavirāṇīkaya or Sthavirīyas 他毘梨與部 or 他鞞羅部 or 體毗履部 or 上坐部 lit. the School of the chairman. One of the 4 branches of the Vaibhāchika School, founded by Katya-yana. About 246 B. C., it split into 3 divisions, viz. Mahāvihāra vasiṇāḥ, Djētavanīyāḥ, and Abhayagiri vasiṇāḥ.

STHIRAMATI 堅慧 lit. solid wisdom. A learned priest of Nālanda.

STITHAMATI 安慧 lit. quiet wisdom. The teacher of Djayasēna, author of 3 s'āstras.

STOTRA 讚 or 讚頌 Metrical eulogies

STRĪVIVARTA VYĀKARAṆA

SŪTRA. Title of 5 translations,

viz (1.) 順權方便經 by

Dharmarakcha, A. D. 265—316,

(2.) 佛說無垢賢女經

by the same, (3.) 佛說腹中

女聽經 by the same, (4.) 佛

說樂瓔珞莊嚴方

便經 by Dharmayas'as, A. D.

384—417, (5.) 佛說轉女

身經 by Dharmamitra, A. D.

420—479.

STŪPA or Thūpa or Dhātugopa

(Siugh. Dhagobah. Burm. Pra-

chadi. Tib. Mtcho rteu or Gdung

rten. Mong. Ssu wurghan) 窣堵

波 or 蘇鑰婆 or 戴斗婆

or 兜婆 or 倫婆 or 塔婆

explained by 寶塔 lit. precious

tower or tower for precious (relics),

or by 佛舍利處 lit. the

place of Buddhist s'ariras, or by

墳陵 lit. orthodox mausoleum

(tumulus), or by 廟 lit. a tchaitya.

Towers or pyramids of varying

shape, originally sepulchres, then

cenotaphs, and now mostly mere

symbols of Buddhism. The legend

says that, as the body consists of

84000 dhātus, As'oka built 84000

dhātugopas (of brick and there-

fore not durable) in different parts

of India, to preserve the remains of S'ākyamuni. The ruins of a stūpa at Anurādhapura (Ceylon) are supposed to date from B.C. 161 to A.D. 137. All ancient stūpas were built in the shape of towers, surmounted by a cupola and one or more tchhatras (parasols). The Chinese stūpas, built since 25-220 A.D., have no cupola but 7-13 tchhatras.

SUBĀHU KUMĀRA SŪTRA

Title of two translations, viz. (1.)

蘇婆呼童子經 by

S'ubhakarasiṃha, A.D. 724, and

(2.) 妙臂部薩所問

(lit. Subāhu paripritchchā).

SUBĀHU PARIPRITCHCHĀ.

Title of 3 translations viz. (1.)

太子刷護經 by Dharma-

rakcha, A.D. 265—316, (2.) 太

子和休經 same date and (3.)

(2.) 善譬菩薩會 by

Knmāradjiva, A.D. 384—417.

SUBANTA or Snmanta 蘇漫多

A grammatical term (of Pāṇini),

designating nouns.

SUBHADRA 蘇 (or 須) 跋陀

or 須跋 or 善賢 lit. virtuous

sage. A Brahman, 120 years old,

who, converted by S'ākyamuni,

entered Nirvāṇa a few minutes

before him.

S'UBHAKARASIṂHA 輪波迦

羅 or 戌婆揭羅僧訶

or 淨師子 lit. pure lion, or
(善)無畏 lit. (virtuous and)
fearless. A priest of Nālanda,
descendant of Amritodana, who
translated (A.D. 716—724) 5
works.

S'UBHAKRITSNA S

(Singh. Snbhakinho. Tib. Dge
rgyas or Ged rgyes) 首阿旃那
or 遍淨 lit. general purity.

The 9th Brahmaloṅka, the 3rd
region of the 3rd Dhyāna, where
the body is 64 yodjanas high
and life lasts 64 kalpas.

S'UBHAVASTU 蘇婆伐卒都

or 蘇婆薩都 A river
(Soastos, Swat) of Udyāna.

S'UBHAVYŪHA 妙莊嚴王

(1.) A king, during the Priya-
dars'ana kalpa, of Vairotchana
ras'mipratimandita, who, convert-
ed, together with his wife Vima-
ladatta, by his sons Vimalagarbha
and Vimalanetra, was reborn in
the time of S'ākyamuni as Pad-
mas'ri Bodhisattva, and is to re-
appear, during the Abhyudga
rādja kalpa, in Vistaraṇavati as
S'alendra rādja. (2.) The father
of Kwanyin. See Avalokites'vara.

SUBŪTI (Tib. Rab hbyor) 蘇部

(or 浮)帝 (or 底) or 須
菩 (or 扶)提 or 善現
lit. virtuous appearance, or 善實
lit. virtue and truth, or 善吉

lit. virtuous and luck, or 空生
lit. birth of emptiness, or 善業
lit. virtuous profession. (1.) A
native of S'ravasti, contemporary
of S'ākyamuni, a famous dialecti-
cian. (2.) A priest of Burmah,
translator of the Mahāyānara-
tnamegha sūtra (lost in A. D.
732).

SUDĀNA or Sudatta 蘇

(or 須)達拏 or 善與 lit.
virtuous indeed! or 善牙 (or
身) lit. virtuous teeth (or body).

S'ākyamuni, in a former dātaka,
as a prince who forfeited the
throne by liberal alms-giving.

SUDARSAṆA (Singh.

Sudarsana. Siam. Snthat) 修

騰婆羅 or 蘇陀沙拏

or 蘇達(梨舍)那 explained

by 善 lit. virtuous, or by 好

施 lit. benevolent, or by 善見

山 lit. mount of virtuous ap-
pearance. The 4th of the 7

concentric rocks around Mēru,

5,000 yodjanas high and separat-

ed, from 3rd and 5th circles, by

oceans.

SUDARS'ANAS (Singh. Sndassa.

Tib. Chintu mthong ba) 達須

or 善見 lit. virtuous appea-

rance. The 16th Brahmaloṅka,

the 7th region of the 4th Dhyāna,
where life lasts 4,000 great kal-

pas and the body is 4,000 yodjanas high.

SUDATTA 蘇達多 or 須達
or **善施** lit. virtuous donor, or **樂施** lit. cheerful giver. Original name of Anāthapiṇḍika, sometimes confounded with Sudāna.

S'UDDHAMATI 淨意 Author of the Pratītya samutpāda s'āstra, translated by Bodhirutchi (A. D. 508—534).

SUDDHAVĀSADĒVA (Singh. Ghatikara. Tib. Gnas gtsang mahi lha) **淨居天** lit. the dēva of the pure dwelling, or **澡餅天子** lit. the dēva with the clean vase. The guardian angel of S'ākyamuni, who brought about his conversion.

SUDDHARMA 大法王
A king of Kinnaras.

S'UDDHODANA RĀDJA (Singh. Sudhodana. Burm. Thoodaudana. Tib. Zas gtsang ma. Mong. Ari-ghon idegethu) **首圖馱那**
羅闍 or **閼頭檀** or **淨飯王** lit. king of pure rice, or **淨梵** lit. pure Brahman. A S'ākya king of Kapilavastu, son of Siṃhahanu, husband of Mahāmāyā, putative father of S'ākyamuni. See Djatimdhara.

S'ŪDRA (Tib. Dmang rigs) **輸**
(or **成**) **達羅** or **首陀** ex-

plained by **農夫** lit. husbandmen. The caste of farmers (in India).

SUDRIS'AS (Singh. Sudassi. Tib. Gyr nom snang ba) **須達黎舍那** or **須達天** or **善現色** lit. (form of) virtuous appearance. The 7th Brahmaloḥa, the 8th region of the 4th Dhyāna, where the body is 8000 yodjanas high, and life lasts 8000 great kalpas.

SUGANDHARA or Skandharatna **塞建地羅** Author of the Abhidharmāvatāra (q. v.), translated (A. D. 658) by Hiuentsang.

SUGATA v. Svagata.

SUGATAMITRA 蘇伽多
密多羅 or **如來友** lit. the friend of Tathāgata. A learned priest of the Sarvastivādāḥ (A. D. 640) in Cashmere.

SUGATA TCHÊTANÂ 尼
思佛 lit. a novice who thought of Buddha. An Upāsaka, who, having sighted Sadāparibhūta (q. v.) in a former birth, was converted through the same (then S'ākyamuni) and became a Buddha.

SUGHOCHA (Tib. Sgrasnan). (1.) **妙音** A sister of Kwanyin. See Avalokitès'vara. (2.) **水天**

德佛 The 743rd Bddha of the present kalpa.

SUKHÂ VATÎ (Tib. Gtsangris)

西方極樂世界 lit. the paradise in the West, or **淨土** lit. the pure land. A land, in some universe in the West, the Nirvâṇa of the common people, where the saints revel in physical bliss for aeons, until they re-enter the circle of transmigration. See under Amitâbha.

SUKHÂ VATÎ VYÛHA.

Title of many translations, e. g.

佛說阿彌陀經 by Kṃmâradjîva, A. D. 402, and **稱讚淨土佛攝受經** by Hiuén-tsang, A. D. 950.

S'UKLAPAKCHA **白分** Half

a month. See Kris'napakcha.

S'UKLODANA RÂDJA (Tib. Zas

dkar) **白飯王** lit. king of white rice. A prince of Kapilavastu, 2nd son of Sîmhanu, father of Tichya, Dêvadatta and **難提伽** Nandika.

S'UKRA **戌羯羅** or **金星**

The planet Venus.

SUMAN or Chuman **愉漫**

Ancient kingdom (between Chagaman and Sayad) in Transoxania.

SUMANTA v. Subanta.

SÛMASARPA **蘇摩蛇** lit. the

sûma (water) serpent. A former

djâtaka of S'âkyamuni, when, as a water serpent, he sacrificed his life to provide medicine. See Sarpāchadhi.

SUMATI (Tib. Blo gros bzang)

須摩提 or **善意** The 2nd son of Tchandra sūrya pradîpa.

SUMATI DÂRIKÂ PARIPRIT-

CHTCHHÂ. Title of 3 transla-

tions, viz. (1.) **佛說須摩提經** by Dharmarakcha, A.

D. 265—316, (2.) **佛說須摩提菩薩經** by Kṃmâradjîva, A. D. 384—417 (3.)

妙慧童女會 by Bodhirutchi, A. D. 618—907.

SUMATIKRITI (Tib. Tsong

khapa) **宗客巴** The reformer of the Tibetan church, founder of the

黃帽教 Yellow Sect (A. D. 450), worshipped as an incarnation of Amitabha, now

incarnate in every Bokdo gegen Chutnktu reigning in Mongolia.

He received (A. D. 1426) the title **大寶法王** Mahâratna

dharma rādja.

SUMĒRU or Mērn (Burm. Miem

mo. Tib. Rirab Chunpo. Mong. Sûmmer Sola)

蘇迷盧 or

須彌樓 or **須彌妙高**

山 lit. mountain of wonderful

height, or **好光** lit. good light.

The central mountain or axis of

every universe, the support of the tiers of heaven, surrounded by 7 concentric circles of rocks **金七山** and forming the centre round which all heavenly bodies revolve. It rises out of the ocean to a height of 84,000 yodjanas, but its total height is 168,000 yodjanas, as it rests immediately on the circular layer of earth, which, with its lower strata (a layer of water and a layer of wind), forms the foundation of every world. Its diameter is greatest where it emerges from the ocean, and at the top, but smallest in the middle. One side of it is formed of gold, the 2nd of silver, the 3rd of Lapis lazuli, the 4th of glass. It is covered with fragrant shrubs.

SUMÊRUGARBHA 大集須彌藏經 Title of a translation (A. D. 558) by Narendrayas'as.

SUMUNI 善寂 Author of the *Sarvadharmā ratnottara saṃgītī-sāstra 集諸法寶最上義論* translated (A. D. 980—1000) by Dānapāla.

SUNANDA or Sundarananda 孫陀羅 (難陀) or 好愛 lit. lovely. Nanda, the husband of Sundara, so called in contradistinction from Ānanda.

SUNDARA 孫陀羅 (or 利) (1.) A Brahman who called S'āky-

amuni a murderer. (2.) A king of Yakchas. (3.) The wife of Sunanda.

SŪNURIS'VARA 罕堯黎濕伐羅 The ancient capital of Laṅgala.

S'ŪNYA or S'ānyata (Pāli. Sunna. Tib. Stong panyid) **順牙 or 舜若多 or 空** lit. emptiness. The illnsoriness and unreality of all phenomena, all existence being but like a dream, phantom, bubble, shadow, dew or lightning.

S'ŪNYAPURUCHPAS 空花 A heretical branch of the Mahāyāna School.

SUPANTA or Subanta s.a. Sumanta.

SUPRA BUDDHA (Singh. Supraboddha. Tib. Chin tu par legs rtogs pa) **善覺長者** lit. the virtuous and intelligent s'rêch-thin. The father of Mahāmāyā.

SUPRATICHTHITA TCHÂRITRA 安立行 A Bodhisattva who rose out of the earth to salute S'ākyamuni.

SURÂ (Tib. Khambu) 罕羅 Rice brandy, as distinguished from Madja **末陀**, wine of grapes.

SURÂCHTRA 蘭刺咤 Ancient kingdom (Syrastrène) in Gujerat, now Surat.

SURÂMERÊYYA MADJDJA PAMÂDATTHÂNÂ 不飲酒

Drink no wine. The 5th of the Pantcha veramañi and of the S'ikchapāda.

SŪRĀṆGAMA SAMĀDHI 佛說首楞嚴三昧經 Title

(sūrañ 健 lit. heroic, gana 相 lit. like) of a translation (A.D. 384—417) by Kumāradjiva.

SURASKANDHA 修羅騫馱 or 騫肩 A king of Asnras.

SURATA PARIPRITCHCHĀ. Title of 2 translations, viz. (1.) 佛說須賴經 A.D. 220—265, and (2.) 善順菩薩會 by Bodhirutchi, A.D. 618—907

SURES'VARA 自在王 A fabulous king contemporary of S'ikhin Buddha.

SURI 率利 Ancient kingdom, W. of Kashgar, peopled (A.D. 600) by Turks.

SURUKĀYA 妙色身 A fictitious person; one of the Sapta Tathāgata.

SŪRYA (Pali. Snriya. Siam. Phra atithi. Tib. Nima) 蘇利耶 or 斯哩牙 or 蘇利耶提婆 (Sūryadēva) or 日天 lit. dēva of the sun. (1.) The sun (circumference 135 yodjanas, diameter 51 yodjanas), moving at the rate of 48,080 yodjanas a day, for 6 months in a more northerly and for 6 months in a more southerly direction. (2.) The re-

gent of the sun "worshipped by heretics." (3.) The dēvas inhabiting the sun, where life lasts 500 years. (4.) A learned priest (A. D. 640) of the Mahāsaṃghikāḥ in Dhanakatchēka. (5.) Colocynth.

SŪRYAGARBHA SŪTRA 大乘大方等日藏經 Title of a translation (A. D. 565) by Narendrayas'as.

SŪRYARAS'MI 妙光佛 The 930th Buddha of the present kalpa.

SŪRYĀVARTĀ 日旋 A degree of Samādhi.

SUSĀMBHAVA 善生 A former djātaka of S'ākyamuni, as a king in the time of S'ikhin Buddha.

SUSIDDHIKĀRA SŪTRA 蘇悉地羯羅 A text book of the Tantra School, translated by S'nbhakarasiṃha, A. D. 724.

SUTCHINTI DĒVAPUTRA SŪTRA 須真天子經 Title of a translation (A. D. 265—316) by Dharmaraksha.

SŪTRA (Pāli. Sūta. Bnrm. Thoot. Tib. Mdo) 素怛纜 or 修多羅 or 修妬路 explained by 綫 lit. strung together (sūtra), or 箋書 lit. tablets, or 契書 lit. documents. Canonical writings (v. Sūtrapiṭaka), originally aphoristic, expanded in later years (v. Vaipulya sūtra), containing

words of S'âkyamni and generally beginning with **如是我聞** lit. this is what I heard (Etanmayâ srutam).

SÛTRÂLAÑKÂRA S'ÂSTRA 大莊嚴經 A philosophical work by As'vaghocba, translated (A. D. 405) by Kumâradjîva.

SÛTRÂLAÑKÂRA TÎKÂ 大乘莊嚴經論 An exposition of the teachings of the Tantra School, by Asaṃgha, translated (A. D. 630—633) by Prabhākaramitra.

SÛTRAPIṬAKA 素怛覽藏 or **藏經** lit. collection of sūtras. One of the Tripiṭaka (q. v.), the collection of all Sūtras (q. v.), forming the first division of the Chinese canon, and divided into Mahāyāna sūtras (**大乘經**), Hināyāna sūtras (**小乘經**) and Sung or Yuen dynasty sūtras (**宋元入藏諸大小乘經**).

SUTRICHA or Satruchna or Osruchna or Uratippa 宰都利慧那 Ancient city, between Kojend and Samarcand.

SUVARCHAKÂḤ 蘇跋梨柯部 or **遊梨沙部** or **蘇跋梨沙部** or **善歲部** lit. School of the good year.

Another name for the Kās'ya-piyâh.

SUVARṆA (Pâli. Suvanna. Tib. Gser) 蘇伐刺 or **金** lit. gold. One of the Sapta ratna. **SUVARṆA BHUDJÊNDRA 金龍尊** A king; patron of the Suvarṇaprabhâsa.

SUVARṆA DHÂRAṆÎ 金總持 A (foreign?) S'ramaṇa, translator of several works.

SUVARṆAGOTRA 蘇伐刺拏瞿咄羅 or **金氏** lit. the golden family, or **女國** lit. kingdom of women. A kingdom, famous for minerals and for its throne succession confined to women (W. of Tibet, S. of Kustana, E. of Sampah).

S'UVARṆA PRABHÂSA. Title of 3 editions of a textbook of the Tantra School, viz. (1.) **金光明經** translated (A. D. 397—439) by Dbarmarakcha, (2.) **金光明最勝王經** A. D. 703, (3.) **合部金光明經** a compilation of 3 incomplete translations, by Djñanagupta and others A. D. 597, by Paramârtha A. D. 552 and by Yas'ogupta A. D. 557—581.

SUVARṆA RAS'MI KUMÂRA SÛTRA 佛說金耀童子經 Title of a translation, A. D. 980—1301

SUVARṆA SAPTATI S'ÂSTRA

金七十論 A (heretical)

work by Kapila, explaining the 25 tattvas (v. Sâmkhya); translated (A. D. 557—569) by Paramârtha.

SUVARṆA TCHAKRA 金輪

A golden disk which falls from heaven at the investiture of a Tchakravartî (q.v.) of the highest rank, who thereby becomes a 金輪王 Suvarṇa tchakra râdja.

SUVIKRÂNTA VIKRAMI

SÛTRA 勝天王般若波

羅蜜經 Translation (A. D. 565), by Upas'ûnya, of a portion of the Mahâpradjñâpâramitâ.

SUVIS' UDDHA 善淨 The

future realm of Dharmaprabhâsa.

SVABHÂVAḤ 莎發幹 or

自性 lit. self existent nature.

The original nature of beings, as the source of their existence. See Puruṣa.

SVABHAKÂYA s. a. Dharma-kâya.

SVÂGATA or Sugata (Siam.

Sukhato. Tib. Legs hong) 沙婆揭多 or 莎 (or 修) 伽多 (or 度) or 修 (or 蘇 or 騷) 伽 (or 揭) 隨 (or 多) explained by 善來 lit. well come, or 善逝 lit. well departed. (1.) An unfortunate Arhat, "born on

the road side," who had his name changed, by S'âkyamuni, to Durâgata, and is to re-appear as Samantaprabhâsa Buddha. (2.) A title of every Buddha, in the sense 讚歎 lit. one whose every sigh is praise, or 不迴 lit. one who is exempt (from transmigration), or 圓滿 lit. absolutely complete, or 圓事已畢 lit. one who has accomplished every good thing.

SVÂHÂ or Svadhâ (Tib. Gji

srung) 娑訶 or 莎訶 or 莎曷 or 宿哈 or 娑縛賀

An exclamation, "may the race be perpetuated," used at ancestral (Brahmanic and Buddhist) sacrifices.

SVAPNA NIRDÊS'A 淨

居天子會 Title of a translation (A. D. 265—316) by Dharmarakṣa.

SVÂS'AYA 善樂 Name of

a s'rêchṭhin, a contemporary of S'âkyamuni.

SVASTIKÂ (Pâli Sotthika or

Suvathika. Tib. Gyung drung or Gzagsang) 卐 or 塞縛悉底

迦 or 穢佉阿悉底迦 or 寶悉底迦 explained by 吉

祥萬德之所集 lit. accumulation of innumerable virtues in one lucky sign, or by 佛心印 lit. the symbol stamped on

Buddha's heart. (1.) A mystic diagram (the cross cramponée) of great antiquity, mentioned in the *Ramāyaṇa*, found in (rock temples of) India, in all Buddhist countries, among Bonpos and Buddhists in Tibet and China, and even among Teutonic nations (as the emblem of Thor) (2.) One of the 65 figures of the *S'ripāda*. (3.) The symbol of esoteric Buddhism. (4.) The special mark of all deities worshipped by the 蓮宗 Lotus School of China.

SVAYAMBHŪ 自然 lit. spontaneity. A philosophical term; the self-existent being.

SVAYAMBHŪ S'ŪNYATĀ 空 自然 lit. emptiness and spontaneity. A philosophic term; the self-existence of the unreal.

SVAYAMBHUVĀḤ (Tib. Rang byung) 自然成佛道 lit. the Mārga of automatic Buddhahip. The method of attaining independently to Buddhahip, without being taught.

S'VETAPURA 濕吠多補羅 A monastery near Vāis'ālī.

S'VETAVARAS v. Aruṇa.

T.

TADJIKS 條支 An ancient tribe, once settled near lake Sirikol.

TĀGARA (Tib. Rgya spos) 多伽 (or 揭) 羅 explained by 根香 lit. root perfume, or by 木香 lit. patchuck. A tree, indigenous in Aṭali, from the wood of which incense is made; *Vangueria spinosa* or *Tabernaemontana coronaria*.

TĀILA PARNIKA s. a. Tchanda nêva.

TAKCHAKA 德义迦 or 現毒 A king of Nāgas.

TAKCHANA 呬剌那 The 2,250th part of an hour.

TAKCHAS'ILĀ or Takcha sira 呬义始羅 or Tchutya sira 竺剌尸羅 or 家世國 Ancient kingdom and city (Taxila, now Sirkap near Shah dheri), where Buddha made an almsgift of his head.

TĀLA or Talavrikcha 多羅 (樹). (1.) The fan palm, *Borassus flabelliformis*, or *Lontarus domestica*. (2.) A measure of length (70 feet).

TALAS or Taras 呬羅斯 (1.) Ancient city, 150 li W. of Mingbulak, in Turkestan. (2.) A river, issuing from lake Issikol and flowing N. W. into another lake.

TALEKĀN 呬剌健 Ancient kingdom and city (now Talekan, in Ghardjistan).

TALILA 達麗羅 or **陀歷**

Ancient capital of Udyâna, (in the Dârel valley, occupied by Dards), famous for its statue of Maitreya.

TAMÂLA 多摩羅 An odorous shrub, *Xanthochymus pictorius*.

TAMÂLA PATRA 多摩羅跋 explained by **賢無垢** lit. sage-like and stainless, or by **藿葉香** *Betonica officinalis*. The leaf of the *Laurus cassia*, from which an ointment (malabathrum) was made.

TAMÂLA PATRA TCHANDANA GANDHA 多摩羅跋旃檀香 explained by **性無垢** lit. stainless nature. (1.) A Buddha, residing N. W. of our universe, an incarnation of the 11th son of Mahâbhidyâdijnâubhibhu. (2.) The name under which Mahâmâudgalyâyana is to re-appear as Buddha in Manobhirâma during the kalpa Ratipûrṇa.

TÂMALIPTA or **Tâmaliptî** (Pâli. **Tâmalitti**) **多摩梨帝** or **咀** (or **耽**) **摩栗底** Ancient kingdom, and city (now Tamlook, at the mouth of the Hoogly), a centre of trade with Ceylon and China.

TAMAS 陰 (1.) The principle of darkness, the opposite of radjas **陽**. (2.) Stupidity, the lowest

of the 3 guṇa.

TÂMASAVANA 苔秣蘇伐

那 or **關林** lit. dark forest.

A monastery, 50 li S. E. of Tehinapati, at the junction of the Vipâs'a and S'atadru, perhaps identic with the Djâlandhara monastery in which the 4th synod (B. C. 153) was held.

TAMASTHITI 達摩悉鐵帝 Ancient province of Tukhâra (inhabited by ferocious tribes). See Kandat.

TÂMRÂPA 銅水 The 7th part of a S'as'orna.

TANMÂTRA 五行 Five elements, taught by the later Mahâyâna philosophy, viz., earth, water, fire, air and ether.

T A N T R A 神變 Supernatural formulae, of mystic or magic efficacy, and necromantic books, taught by the Yogâchârya School. See Upadês'a.

T A N T R A Y Â N A (Tib. Snags kyî theg pa) **大教** The Mahâ-tantra School, s. a. Yogâchârya.

TAPANA (Siam. Dapha) **炎熱** or **燒炙獄** lit. the hell of burning or roasting. The 6th of the 8 large hot hells (v. Nâraka), where 24 hours are equal to 2600 years on earth, life lasting 16000 years.

TÂPASU TARU 道樹 The tree of the ancient anchorites (Ingndi), or *Sesamum orientale*.

TAPASVÎ (Tib. Skah thub) **道師**
Ascetics (Taoist or Buddhist) of
all denominations.

TARA or **Tār** **多羅** S'ākyamuni,
in a former *djātaka* as a Bodhi-
sattva.

TĀRĀ 陁羅 (Tib. Sgrol ma). (1.)
Parvati, wife of Mahēs'vara. (2.)
Name of 2 goddesses of the Tantra
School, known in the history of
Tibet as the white and green Tara,
incarnate in the 2 wives of Srong-
tsangampo. (3.) The planet Venus.

TĀRĀBHADRĀ v. Ārya,
Tārābhadrā.

TARAS v. Talas.

TARKA S'ĀSTRA **如實論** A
work on dialectics by Vasu-
bandhu, translated (A.D. 550) by
Paramārtha.

TATHĀGATA (Tib. De bjin
gshegs ba. Mong. Toguntchilen
ireksen) **怛他揭** (or **夔**) **多**
or **多陁阿伽度** or **怛闍**
阿竭 or **荅塔葛達** or **怛**
佉議多 or **如來** lit. one
who (in coming into the world) is
like the coming (of his predeces-
sors). (1.) The highest epithet of
a Buddha. See also *Sapta Tathā-*
gata. (2.) Abbreviation for *Tathā-*
gatagupta.

TATHĀGATA DJÑĀNA
MUDRĀSŪTRA. Title of
3 translations, viz., (1.) **佛說**
慧印三昧經 A. D. 222

—280, (2.) **佛說如來智**
印經 A. D. 420—479, (3.) **佛**
說大乘智印經 by Djñā-
nas'ri, A. D. 1053.

TATHĀGATA GARBHA
SŪTRA Title of 2 translations,
viz., (1.) **大方廣如來秘**
密藏經 A. D. 350—431, (2.)

大方等如來藏經 by
Buddha bhadrā, A. D. 317—420.

TATHĀGATA GUNA DJ-
NĀÑĀTCHINTYA VIC-
HAYĀVATARA NIR-
DÊS' A. Title of 2 translations,
viz., (1.) **佛說嚴入如來**

德智不思議境界經
by Djñānagupta, A. D. 589—618,
and (2.) **大方廣入如來**
智德不思議經 by S'ikchā-
nanda, A. D. 618—907.

TATHĀGATAGUPTA **怛**
他揭多闍多 or **如來**
護 lit. the guardian *Tathāgata*.
(1.) A king of Magadha, son of
Buddhagupta, grandson of S'ak-
rāditya. (2.) A learned priest (A.
D. 640) of the Sarvāstivādāb, in
Hiranyaparyata.

TATHĀGATA MAHĀKĀBUNI-
KA NIRDEŚ'A **大哀經**
Translation (A. D. 291) by Dhar-
marakcha of the first two chap-
ters of the **大方等大集**
經 *Mahāvaiṣṭya mahāsannipāta*

sûtra, translated (A. D. 397—439) by the same.

**TATHĀGATA SYĀNTIKE
DUCHṬA TCHITTA
RUDHI ROTPĀDANA**

瀉佛血 lit. shedding the blood of a Buddha. The 5th of the Pantchānantarya.

**TATHĀGATA TCHINTYA
GUHYA NIRDÊS'** A. Title of 2 translations, viz., (1.) **密跡**

金剛力士會 by Dharmarakcha, A. D. 280, and (2.)

佛說如來不思議秘密大乘經, another Dharmarakcha, A. D. 1004—1058.

**TATTVA SATYA S'ĀSTRA 恒
埵三第樂論 or 辯論**
A philosophical work by Guṇaprabha.

TCHADJ 赭時 or 石國
Ancient city (now Tashkend) in Turkestan.

TCHAGAYANA 赤鄂衍那
Ancient province and city (now Chaganian) in Tukhâra.

TCHĀITRA 制哩羅 First month in spring.

TCHAITYA (Pāli. Tchetiya. Burm. Dzedi. Tib. Mehod rten) **脂帝**

浮圖 or 支提 or 支帝 or 制多 or 剎 or 塔 or 廟 (1.)

A place (with or without some monument) sacred as the scene of some event in the life of Buddha.

Eight such Tchaityas existed, viz. at Lumbini, Buddha-gayā-Vārānas'i, Djetavana, Kanyakubdja, Râdjagriha, Vais'ali, and the Sâla grove in Kus'inagara. (2.) All places and objects of worship.

TCHAITYA PRADAKCHINA

**GĀTHĀ 佛說石繞佛塔
功德經** Title of a translation (A. D. 618-907) by S'ikchānanda.

TCHAKAS 赭羯 A warlike tribe near Samarkand.

TCHAKCHUR (Pāli. Tchakkhun)

眼 lit. the eye. The first Chādāyatana, the eye as an organ of sensation; hence Tchakchur dhātu, **眼界**, the faculty of sight, and Tchakchur vidjāna dhātu, **眼識界**, perception by sight, the first Vidjāna.

TCHAKCHUR VIS'ODHANA

VIDYĀ 佛說咒目經 Title of a translation (A. D. 317—420) by Dharmarakcha.

TCHAKRA (Tib. Khor lo **攢 械**

羅 or 斫迦羅 or 輪 lit. a wheel. (1.) The symbol of a Tchakravartti, a disk (according to his rank) either of gold or copper or iron, which falls from heaven on his investiture; originally a symbol of destruction; later a symbol of divine authority. (2.) One of the figures of the S'rîpāda.

TCHAKRAVÂLA (Singh. Sakwalagala. Siam. Chakravan Tib. Hkor yug) 斫迦羅 or 拘羯羅 or 鐵圍山 or 輪圍山 A double circle of mountains (one higher than the other) forming the outer periphery of every universe and running concentric with the 7 circles (see under Mên) between which and the Tchakravâla the 4 continents are situated.

TCHAKRAVARTTI RÂDJA (Barm. Tsekia wade. Tib. Hkor los sgyur bai) 斫 (or 庶) 迦羅 伐辣底 羯羅闍 or 庶迦越羅 explained by 輪王 lit. Tchakra râdja, or by 轉輪聖王 lit. the holy king who turns the wheel (Tchakra.) A military conqueror of the whole or a portion of a universe, whose symbol is the Tchakra (q. v.), and who is inferior to Buddha who, as a Dharma tchakra vartti, uses the Dharma tchakra (q. v.) to convert the world.

TCHAKUKA 所 (or 折) 旬迦 Ancient kingdom and city (now Yerkang) in Bokhara.

TCHAMADHANA 拆摩 馱那 or 涅末 (Nimat). Ancient kingdom and city, on S. E. border of Gobi desert.

TCHÂMARA 苦末羅 A

tree "which grows on the seashore in the West, the resort of birds with gold-coloured wings and spotted yellow plumage."

TCHAMPÂ 瞻波 Ancient kingdom and city (now Champagnr, near Boglipoor) in Central India.

TCHAMPAKA 旃 簋迦 or 瞻 蔔 (加) or 瞻博 (or 波) (1.) A tree with fragrant, flowers, *Michelia champaca*. (2.) A district in the upper Punjab.

TCHANDANA (Tib. Tsandan) 旃檀 General appellation for sandal wood (used for incense, etc.) and divided into Rakta tchândana 赤檀 lit. red sandal wood or *Pterocarpus santalinus*, Tchândanêva (q. v.) and Gos'ircha (q. v.)

TCHANDANÊVA or Sarpahridaya tchândana or Uragasâra 旃檀你婆. White sandal wood or *Sandalum album*.

TCHANDRA or Tchandrâdêva (Siam. Phra chan. Tib. Zlava) 旃 (or 戰) 達羅 or 旃達提婆 or 月天 lit. dêva of the moon. (1.) Soma dêva, the regent of the moon which is said to be 50 yodjanas in diameter and 132 in circumference. (2.) The dêvas inhabiting the moon, where life lasts 500 years.

TCHANDRA BHÂGÂ 旃達羅 婆伽 or 月分 The river

Chenab (Acesines) in the Punjab.

TCHANDRA DÎPA SAM-

ÂDHI SÛTRA 月燈三昧經

Title of a translation (A. D. 557) by Narendrayas'as.

TCHANDRA GARBHA

VAIPULYA SÛTRA

大方等大集月藏經

Title of a translation (A. D. 566) by Narendrayas'as.

TCHANDRAKÂNTA 月愛珠

A pearl which sheds tears in the moonlight.

TCHANDRAKÎRTI see under Dêva.

TCHANDRAPÂLA 護月

A learned priest of Nâlanda.

TCHANDRA PRABHA

戰達羅鉢刺嬰 or 月光

lit. moonlight. S'âkyamuni, in a former djâtaka, when he cut off his head (at Tackhas'ilâ) as an alms offering to Brahmins.

TCHANDRA PRABHA

BODHISATTVÂVADÂNA

SÛTRA 佛說月光菩

薩經 Title of a translation (A.D. 973-981) by Dharmadêva.

TCHANDRA PRABHÂSVARA

RÂDJA 日明燈明

The name under which 20,000 kotis of beings attained to Buddhahip.

TCHANDRA SÎMHA 旃

陀羅羅僧訶 or 月獅子

lit. lunar lion. A native of Central India, school fellow of Sîmhas'as'mi.

TCHANDRA SÛRYA PRADIPA

or Tchandrârkadipa 日月燈

明 A name given to several Bud-

dhas, one of whom was the father of Mati, Snmati, Antanamati, Ratnamati, Vis'êchamati, Vimatismudghâtin, Ghochamati and Dharmamati.

TCHANDRAVARMA 旃

達羅伐摩 or 月胃 A

learned priest of Nâgarandhana.

TCHANDRA VIMA-

LASÛRYA PRABHÂ-

SACHI 日月淨明德

A Buddha whose realm resembles Sukhavatî.

TCHANDROTTARÂ DÂRIKÂ

VYÂKARAṆA SÛTRA 月

上女經 Title of a translation

(A. D. 591) by Djñâna gupta.

TCHANGKRAMANA or

Tchangkramasthâna (Pâli. Tc-

hankama. Burni. Yatana zeng-

yan) 經行禪窟 Raised plat-

forms or corridors for peripatetic

meditation, sometimes built of

costly stones (Ratna tchangkra-

ma) after the model of the Bodhi-

maṇḍa.

TCHANŖS'TCHA (Pâli. Tchint-

tchi) 戰庶摩那 or 戰庶

A Brahman girl who, calumniat-

ing Buddha at the instigation of

Tirthyas, was swallowed up by hell.

TCHĀÑS'UṆA 占戍孥

The ancient capital of Vridji.

TCHARITRA 拆利但羅

or **發行城** lit. city of departure. A port, on S. E. frontier of Uḍa, for trade with Ceylon.

TCHARYĀMĀRGABHŪMI SŪTRA 修行道地經

A work by Saṃgharakcha, translated (A. D. 284) by Dharmarakcha.

TCHATURABHIDJÑAS

四神足 Four of the 6 Abhidjñas (q. v.)

TCHATURĀṆGA BALĀ KĀYA

四兵 The 4 divisions of an Indian army, viz. Hastikāya, elephant corps; As'vakāya, cavalry; Rathakāya, chariots; Pattikāya, infantry.

TCHATUR ARŪPA BRAHMA

LOKA or Arūpa dhātu **四空天** lit. 4 heavens of unreality.

The 4 heavens of the Arūpa dhātu (above the 18 Brahmalo-kas), viz., (1.) Akās'ānantāyatana (Singh. Akasananchayatana) **空 (無邊) 處** lit. dwelling in (unlimited) unreality; (2.) Vidjñānānantāyatana (Sing. Winyananchayatana) **識 (無邊) 處** lit. dwelling in (unlimited) knowledge; (3.) Akintchanyāyatana (Singh.

Akinchannyayatana) **無 (所有) 處** lit. dwelling in

(absolute) non-existence; (4.) Naivasañdjñāna sañdjñāyatana (Singh. Newasannya nasannyayatana) **非想非非想處** lit. a dwelling (or state of mind) where there is neither consciousness nor unconsciousness. Life lasts 20,000 great kalpas in the 1st, 40,000 in the 2nd, 60,000 in the 3rd and 80,000 in the 4th of these heavens. See also under Vimokcha.

TCHATURDVĪPA 四洲 The 4

continents of every universe, situated between As'vakarna (q. v.) and the Tchakravālas, and facing each a different side of the Mēru. Two small islands are attached to each continent. Particulars see under Pūrvavidēha, Djambudvīpa, Godhanya, and Uttarakusu.

TCHATUR LABHA SŪTRA 四

不可得經 Title of a translation (A. D. 265—316) by Dharmarakcha.

TCHATUR MAHĀRĀDJAS (Pāli.

Tchatur Maharajika. Tib. Rgya tschen bjihi rigs. Mong. Macharansa) **四大 (天王)** Four demon kings, who guard the world (v. Lokapāla) against Asuras; placed each on one side of the Mēru and watching each one quarter of the heavens. Amogha introduced their worship in China,

where their images adorn the temple gates. Particulars see under Dhritarâchtra, Virâdhaka, Virâpâkcha and Dhanada.

TCHATUR MAHÂRÂDJA KÂYIKAS 四王天 lib. the dévas of the Tchatur Mahârâdjas. The inhabitants of the 1st Dêvaloka, situated on the 4 sides of the Mêru. They form the retinue of the Tchatur Mahârâdjas, each of whom has 91 sons and is attended by 8 generals and 28 classes of demons. Life lasts there 500 years, but 24 hours, there, equal 50 years on earth.

TCHATUR SATYA S'ÂSTRA 四諦論 A philosophical work by Vasuvarman, translated (A. D. 557—569) by Paramârtha.

TCHATURYONI or Karmaya (Singh. Karmaja. Tib. Skye ba bzi) **四生** lit. 4 (modes of) birth. Four modes of entering the course of transmigration, viz., (1.) **胎生** (Tib. Mnal las) from an uterus, as mammalia, (2.) **卵生** (Tib. Sgo na las) from an egg, as birds, (3.) **(濕生** Tib. Drod gser las) from moisture, as fish and insects, (4.) **(化生** Tib. Rdzus to) by transformation, as Bodhisattvas. See also Anupapâdaka.

TCHATUS SATYA SÛTRA 佛說四諦經 Translation (A.D. 25—220) of a portion of the Madhyamâgama.

TCHATVARA SÛRYAS 四日 lit. the 4 suns. The 4 luminaries of the ancient Buddhist church, viz. As'vaghocha, Dêva, Nâgârdjuna and Kumâralabdha.

TCHATVARI SAMGRAHA VA-STUNI 四攝法 lit. 4 methods of pacification. Four social virtues, viz. (1.) Dana, **布施** almsgiving, (2.) Priyavatchana **愛語** loving speech, (3.) Arthakriya **利行** conduct which benefits (others), and (4.) Samanarthata **同事** co-operation (with and for others).

TCHHANDAKA (Singh. Channa. Burm. Tsanda. Tib. Hdun pa tchan) **闡擇** (or **鐸** or **釋**) **迦** or **車匿** S'âkyamuni's coachman.

TCHHANDÂLA (Tib. Gdol pa) **旃陀** (or **荼**) **羅** explained by **屠刹者** lit. butchers, or by **惡人** lit. wicked people, or by **嚴幟** lit. (those who have to carry) a warning flag. The lowest, most despised, caste of India, but admitted to the priesthood in the Buddhist church.

TCHHANDA RIDDHI PÂDA (Singh. Tchandidhi pada) **欲足** lit. the step of desire. Renunciation of all desire, as the 1st condition of supernatural power. See Riddhipâda.

TCHHATRA PATI v.
Djambudvipa.

TCHÊKA 磤迦 Ancient
kingdom (near Umritsir) in the
Pundjab.

TCHIKDHA 檳枳多 Ancient
kingdom and city (now Chittore)
in Central India.

TCHIKITSÂ VIDYÂ S'ÂSTRA
醫方明 lit. illustration of
medicine. A treatise on magic
prescriptions, one of the Pañtcha
Vidya s'âstras.

TCHÎNA or Mahâ tchina (Tib.
Rgya nag) 支那 or 指那
or 震旦 or 真丹 explained
by 思惟 lit. reflection. The
name by which China is referred
to in Buddhist books, since the
Ts'in (秦) dynasty (B. C. 349
—202).

TCHÎNADÊVAGOTRA
指那提婆瞿怛羅
or 漢日天種 lit. the solar
deva of Han descent. The first
king of Khavanda, born, through
the influence of the solar genius,
of a princess of the Han dynasty
(B. C. 206—A. D. 220) on the
way, as bride elect, to Persia.

TCHÎNÂNI 至那你 ex-
plained by 漢持來 lit. brought
from China. The Indian name
for the peach tree.

TCHÎNAPATI 至那僕

底 Ancient kingdom (near La-
hore), whose first kings were said
(A. D. 640) to have come from
China.

TCHÎNARÂDJAPUTRA
至那羅闍弗怛羅 or
漢王子 lit. prince of the Han
(dynasty). Indian name for the
pear tree (as imported from
China).

TCHITRASÊNA 質怛羅
細那 A king of Yakchas.

TCHITTA RIDDHI PÂDA
(Singh. Tchittidipada) 念足
lit. the step of memory. Renun-
ciation of memory, as the 3rd con-
dition of supernatural power. See
Riddhi pâda.

TCHITTA SMRITY
UPASTHÂNA (Singh.
Tchittanupada) 念心生滅
無常 lit. keeping in mind that
birth and death continue inces-
santly. One of the 4 objects of
Smrity upasthâna, recollection of
the transitory character of ex-
istence.

TCHÎVARA 支伐羅 A
dyed, red garment; s. a. Kachâya.

TCHULYA or Tchaula 珠利
耶 Ancient kingdom (N. E. of
Madras), peopled (A. D. 640) by
semi-savage heretics.

TCHUNDA (l.) 周陀 or 大
路邊生 lit. born on the road

side. One of the earliest disciples of S'ākyamuni, to be reborn as Buddha Samanta prabhāsa. (2.)

準 (or 純) 陀 A native of Kus'inagara from whom S'ākyamuni accepted his last meal.

TCHUNDI 準提 (1.) In Brahmanic mythology, a vindictive form of Durga or Parvati. (2.) Among Chinese Buddhists identified with Mārīchi.

TCHUNDĪ DEVĪ DHĀRĀNĪ. Title of 3 translations, viz., (1.) **佛說七俱胝佛母心大準提陀羅尼經** by Divākara, A. D. 685, (2.) **佛說七俱胝佛母準提大明陀羅尼經** by Vadjrabodhi, A. D. 720, (3.) **七俱胝佛母所說準提陀羅尼經** by Amoghavajra, A. D. 618—907.

TEMURTU or Issikol **清池** or **熱海** Mongol name of a lake (400 li N. of Lingshan).

TERMED or Tirmez **咀蜜** Ancient kingdom and city on the Oxus.

TICHYA (Singh. Tissa. Tib. Pd Idan) **至沙** or **帝沙** (1.) An ancient Buddha. (2.) A native of Nālanda, father of S'āriputra. (3.) A son of S'uklodana.

TICHYA RAKCHITĀ 帝失羅叉 A concubine of As'oka, the rejected lover and therefore enemy of Kuṇāla.

TILADHĀKA or Tilas'ākya **低羅擇 (or 釋) 迦** A monastery (now Thelari, near Gayā), W. of Nālanda.

TIÑANTA or Tryanta **底產多** Verbs (according to Pāṇini).

TĪRTHAKAS or Tirthyas (Tib. Mustegs tchah) **外道師** lit. heretical teachers. (1.) General designation of Brahmanic and other non-Buddhist ascetics. (2.) Brahmanic enemies of S'ākyamuni, and especially the following six (**外道六師**), Purāṇa Kās'yapa, Maskarin, Saṃdjayin, Adjita Keś'akambala, Kakuda Kātyāyana, and Nirgrantha. Hiuen-tsang met (A. D. 640) a sect of Tirthyas, who practised austere asceticism, worshipped Kchuṇa and used magic spells for healing the sick.

TOKSUN 篤進 A city in Mongolia.

TRAI DHATUKĒ 三界第一 The circumference of the Trāilokya.

TRAILOKYA or Trilokya (Siam. Traiphum. Tib. Khamsgsum) **得羅盧迦** or **三界** lit. 3 regions, or **三有** lit. 3 classes of

beings. In imitation of the Brahmanic Bhuvanatraya (4 worlds), the Buddhists divide every universe into 3 regions, but substitute for the physical categories (Bhur or earth, Bhuvah or heaven, and Svar or atmosphere) of the Brahmanas, the ethical categories of desire, form and formlessness. Particulars see under Kâmadhātu, Rûpadhātu, and Arûpadhātu.

TRAILOKYA VIKRAMIN 越

三界菩薩 Name of a fictitious Bodhisattva.

TRAIYASTRIMS'AS (Pali. Tavatissa. Singh. Tavutisa. Siam. Davadung. Tib. Sum tchu rtas gsum) 多羅夜登陵舍

or 怛利夜登陵奢 or 怛利耶怛利奢 or 怛利

天 or 三十三天 lit. 33 dévas, or the heaven of 33 (cities or beings). (1.) The 33 ancient gods of the Vêdas, viz. 8 Vasus, 11 Rudras, 12 Âdityas and 2 As'vins. (2.) Indra with 32 worthies who were his friends in a former djâtaka, when he was 橋尸迦 Kaus'ika, all having been reborn on the summit of Mêru. (3.) The heaven of Indra (s.a. the Svarga of Brahmanism), situated between the 4 peaks of Mêru. It consists of 32 cities of dévas, (8 of which are located on each of the 4 corners of Mêru) and of the capital 善見

城 (Sudassana or Umravati), where, in the palace Vaiayanta 禪延 or 毗闍 (or 禪) 延 Indra (having 1000 heads, 1000 eyes and 4 arms grasping the Vadjra) revels with Sakchi and 119,000 concubines, and receives monthly the reports of the Tchatur Mahârâdjas. (Chinese books frequently identify or confound this heaven with Tushita (q.v.)

TRICHNÂ (Singh. Trisuâwa. Tib. Sredma) 愛 lit. love. Pure love; the 4th Nidâna.

TRIDJÑÂNA 三慧 Three modes of knowledge, viz. belief, hearing and practice.

TRIDJÑÂNA SÛTRA 三慧經 Title of a translation, A.D. 397—439.

TRIKÂYATib. Skugsun) 三身 lit.

3 bodies, or threefold embodiment. (1.) Three representations of Buddha, viz. his statue, his teachings, and his stûpa (q. v.) (2.) The historical Buddha, as uniting in himself 3 bodily qualities, see Dharmakâya, Sambhogakâya and Nirmanakâya. (3.) Buddha, as having passed through, and still existing in, 3 forms or persons, viz. (a.) as 釋迦牟尼千 百億化身 "S'âkyamuni (or earthly Buddha, endowed with the) Nirmanakâya (which passed through) 100,000 koṭis of

transformations" (on earth); (b.) as 盧舍那圖滿報身 "Lochana (or heavenly Dhyâni Bodhisattva, endowed with the) Sambhoga kâya of absolute completeness" (in Dhyâna); (c.) as 毗盧庶那清淨法身 "Vairochana (or Dhyâni Buddha, endowed with the) Dharmakâya of absolute purity" (in Nirvâṇa). In speaking of Buddha as now combining the foregoing (historically arranged) persons or forms of existence, the order here given is, of course, reversed. As to how this doctrine arose, we can only guess. Primitive Buddhism (in China) distinguished a material, visible and perishable body (色身 or rūpa kâya) and an immaterial, invisible and immortal body (法身 or dharma kâya), as attributes of human existence. This dichotomism—probably taught by S'âkyamuni himself—was even afterwards retained in characterizing the nature of ordinary human beings. But in later ages, when the combined influence of Shivaism, which ascribed to Shiva a threefold body (Dharmakâya, Sambhogakâya and Nirmana kâya) and Brahminism, with its Trimurti (of Brahma, Vishnu and Shiva), gave rise to the Buddhist dogma of a Triratna (Buddha, Dharma and Saṃgha), trichotomism was

taught with regard to the nature of all Buddhas. Bodhi 覺 being the characteristic of a Buddha, a distinction was now made of "essential Bodhi" 覺性 as the attribute of the Dharmakâya, "reflected Bodhi" 覺相 as the attribute of the Sambhoga kâya, and "practical Bodhi" 覺用 as the attribute of the Nirmana kâya; and, Buddha, combining in himself these 3 conditions of existence, was said to be living, at the same time, in 3 different spheres, viz. (1.) as "having essentially entered Nirvâṇa," being as such a Dhyâni Buddha, living in Arûpadhâtu in the Dharmakâya state of essential Bodhi, (2.) as "living in reflex in Rûpa dhâtu" and being, as such, in the intermediate degree of a Dhyâni Bodhisattva in the Sambhoga kâya state of reflected Bodhi, and (3.) as "living practically in Kâmadhâtu," in the elementary degree of a Manuchi Buddha in the Nirmana kâya state of practical Bodhi. In each of these 3 forms of existence, Buddha has a peculiar mode of existence, viz., (1.) absolute purity as Dhyâni Buddha, (2.) absolute completeness as Dhyâni Bodhisattva, and (3.) numberless transformations as Manuchi Buddha. Likewise also Buddha's influence has a different sphere in

each of these 3 forms of existence, viz., (1.) as Dhyâni Buddha he rules in the "domain of the spiritual" (4th Buddha kshêtra), (2.) as Dhyâni Bodhisattva he rules in the "domain of success" (3rd Buddha kshêtra), and (3.) as "Manuchi Buddha he rules in the domain of mixed qualities" (1st and 2nd Buddhakshêtra). There is clearly the idea of a unity in trinity underlying these distinctions and thus the dogmas of the Trailokya, Trikâya and the Triratna (q. v.) are interlinked, as the subjoined synoptic table shews in detail.

TRIPITAKA (Pali. Pitakattaya. Singh. Tanpitaka. Tib. Sde snod gsum. Mong. Gourban aimak saba) 三藏 lit. 3 collections. The three divisions (in imitation of the Brahmanic distinction of Mantras, Brahmanas and Sûtras) of the Buddhist canon, viz., (1.) doctrinal books, v. Sûtras, (2.) works on ecclesiastical discipline, v. Vinaya, and (3.) philosophical works, v. Abhidharma. Chinese Buddhists added a fourth class of miscellaneous, canonical works (v. Samyukta piṭaka). The principal Chinese editions of the complete Buddhist canon are the 南藏 Southern collection, Nanking, A. D. 1368—1398, and the 北藏 Northern collection, Peking, A. D. 1403—1424.

Synoptic Scheme of the Triratna, Trikâya and Trailokya.

Buddha	Samgha	Dharma
Practical Bodhi	Reflected Bodhi	Essential Bodhi
Sâkyamuni	Lochanâ	Vairochana
Manuchi Buddha	Dhyâni Bodhisattva	Dhyâni Buddha
Nirmanakâya	Sambhogakâya	Dharmakâya
Transformations	Completeness	Purity
1st and 2nd Buddhakshêtra	3rd Buddhakshêtra	4th Buddhakshêtra
Kâmadhâtu	Rûpadhâtu	Ârûpadhâtu

TRIRATNA or Ratnatraya (Siam.

Ratanatrai. Tib. Dkon mtchog gsum) 三寶 lit. the 3 precious

ones, explained by 佛寶法寶

僧寶 lit. the preciousness of

Buddha, the law and the priest-

hood, or by 佛陀 or 勃塔耶

Buddha, 達摩 or 達而麻耶

Dharma, and 僧伽 or 桑渴耶

Saṃgha. Triratna signifies the

doctrine of a trinity, which, pe-

culiar to Northern Buddhism, has

its root in the Tris'araṇa (q. v.),

common among Southern and

Northern Buddhists. Under the

combined influence of Brahman-

ism which taught a Trimurti (Bra-

hma, Vishnu and Shiva) and of the

later Mahāyāna philosophy which

taught the doctrine of the Trikāya

(q. v.), Northern Buddhists in

Tibet and China ascribed to one

living personality the attributes

of the three constituents (Tris'ar-

aṇa) of their faith, viz. Buddha,

Dharma and Saṃgha, considering

"Bodhi" as the common charac-

teristic of the historic Buddha,

of the law which he taught and of

the corporate priesthood which

now represents both. Accordingly

they viewed S'ākyamuni Buddha

as personified Bodhi (覺性),

Dharma as reflected Bodhi (覺

相), and Saṃgha as practical

Bodhi (覺用). The Tantra

School (A. D. 500) then spoke of these three as united in one (the Dhyāni or Nirvāṇa form of S'ākyamuni). This School was particularly influenced by Nepalese Buddhism and by its doctrine of a triple existence of each Buddha as Nirvāṇa Buddha, Dhyāni Buddha and Manuchi Buddha. Accordingly S'ākyamuni was now simply spoken of as personified Bodhi, i.e. as "Buddha," but as one, who in passing from this world, left behind him the reflex of his Bodhi in "Saṃgha" i.e. in the corporate existence of the Buddhist church as represented by the priesthood whilst he is now living in Nirvāṇa as the perpetual fountain source of "Dharma" i.e. the doctrines of Buddhism. Thus Buddha, Saṃgha and Dharma were viewed synthetically as three progressive stages in the development of Bodhi through the person of Buddha, to whom separate names were given corresponding to these stages, viz. S'ākyamuni corresponding with Buddha, Lochana corresponding with Saṃgha, and Vairochana corresponding with Dharma (see under Trikāya). Next came atheistic philosophy which dealt with this dogma of a Triratna analytically, placing Dharma in the first rank as the first element in the trinity from which the others proceeded by evolution. According to these philosophical Schools, "Dharma" is not a person, but an

unconditioned and underived entity, combining in itself the spiritual and material principles of the universe, whilst from Dharma proceeded, by emanation, "Bnd-dha" as the creative energy which produced, in conjunction with Dharma, the third factor in the trinity, viz. "Saṃgha," which is the comprehensive sum total of all real life. Thus the dogma of a Triratna, originating from three primitive articles of faith, and at one time culminating in the conception of three persons, a trinity in unity, has degenerated into a metaphysical theory of the evolution of three abstract principles. The common people, however, know nothing of this philosophical Triratna, but worship a triad of statues, representing either Amitabha with Avalokitès'vara and Mahasthama, or S'âkyamni with Avalokites'vara and Maitreya, and calling the latter triad, "the Bnd-dha of the past, present and future."

TRIRATNÂRYA 三寶尊

An Indian Bodhisattva, author of a commentary on the 佛母般

若波羅蜜多圓集要義論

Buddha mâtrika pradjñâpâramitâ mahârtha saṃghiti s'âstra by Mahâdignâga.

TRIS'AMBARA NIRDÊS'A

三律儀會 The first sūtra of the Mahâratnakûṭa collection ;

a translation (A. P. 618—907) by Bodhirutchi.

TRIS'ARANA (Pali. Sarana-

gamana. Burm Tharanagon. Tib. Mtchio gsum) 三歸 lit 3 refuges. The ancient Buddhist-

formula fidei, viz. (1.) 歸依佛 lit I take refuge in Buddha, (2.)

歸依法 I take refuge in Dharma, and (3.) 歸依僧

I take refuge in Saṃgha. Out of these articles of faith, the dogma of the Triratna (q. v.) may have arisen.

TRIVIDHA DVÂRA 三門

or 三業 lit. 3 gates or professions (sc. body, mouth and mind). Purity of body, of speech and of thought. See S'îla.

TRIVIDYÂ 三明 (智) lit.

3 clear (conceptions). Three elementary axioms, viz. (1.) Ani-

tya 無常 lit. impermanency (of all existence), (2.) Dnka, 苦

lit. misery (as the lot of all beings), (3.) Anâtmâ 身如泡沫 lit.

bodily existence as unreal as a bubble.

TRIYÂNA (Siam. Trai pidok)

三乘 or 三車之教 or 三乘法門 (1.) Three vehicles

(sc. across Saṃsâra into Nirvâṇa), (a.) sheep, i.e. S'ravakas (b.) deer, i.e. Pratyêka Buddhas, (c.) oxen, i.e. Bodhisattvas; salvation by

three successive degrees of saintship. (2.) The three principal Schools of Buddhism, viz the Mahâyâna, Hinâyâna and Madhyimâyâna Schools.

TSÂUKÛTA 漕矩吒 Ancient (Arachotos) kingdom in N. W. India (near Ghuznee).

TUCHITA (Singh. Tusita. Burm. Toocita. Siam. Dusit. Tib. Dga ldan. Mong. Tegiis bajasseno langtu) **兜率陀** or **兜術** (陀) or **兜師** (or **駛** or **史**) **多** or **觀史多** (or 陀) explained by **喜樂** lit. joyful, or by **聚集** lit. assembly. The 4th Devaloka, where all Bodhisattvas are reborn before finally appearing on earth as Buddha. Maitreya resides there, but is, like all other Bodhisattvas, now in Tuchita, already engaged in promoting Buddhism, and occasionally appears on earth by the Annupadaka birth. Life lasts in Tuchita 400 years, 24 hours being equal to 400 years on earth.

TUKHÂRA 兜佉勒 or **觀貨羅** or **月支國** lit. the kingdom of the Yueh-chi (Getae). (1.) The region around Badakchan. (2.) The Tochari Tartars. See Kanichka.

TYÂGÎHRADA or **Djivakahrada** **烈士池** lit. the hero's lake. A lake near Mrigadava.

U.

UCHNÎCHA (Tib. Gtsug tor or Thor techog) **烏** (or **鬱**) **失** (or **瑟**) **尼沙** or **烏瑟膩沙** explained by **肉髻** lit. a coiffure of flesh or by **佛頂骨** lit. Buddhôchņicha (q.v.), with the note "a fleshy protuberance on Bndha's cranium, forming a natural hairtuft." Originally a conical or flame-shaped hairtuft on the crown of a Buddha, in later ages represented as a fleshy excrescence on the skull itself; one of the 23 Lakṣaṇas. See Sarvadurgati, etc.

UḌA or **Utkala** or **Udradesa** **烏茶** Ancient kingdom (now Orissa) in India.

UDAGAYANA **北行** lit. (the sun) moving northwards. See under Sûrya.

UḌAKHÂṆḌA **烏鐸迦漢茶** Ancient capital (Embolina, now Ohind N. E. of Attok) of Gandhâra.

UDÂNA **鬱** (or **優**) **陀那** or **烏枕南** explained by **無問自說** lit. (unnasked) impromptue discourses. Sûtras, differing in form from ordinary Sûtras (in which the subject matter is introduced by a question addressed to Bndha).

UDAYANA RÂDJA (Tib. Htch

arpo) 烏陀愆那 or 優填 or 出愛王 A king of Kâus'ambi, entitled 弗少王 Vatsarâdja, said to have had the first statue of Buddha made. But see under Prasenadjit and S'âkyamuni.

UDAYANA VATSARÂDJA PARIPRITCHTHÂ. Title of 3 translations, viz. (1)

佛說優填王經 A. D. 265-316, (2.) 優陀延王會 by Bodhirutchi, A. D. 618-907, and (3.) 佛說大乘日子所王問經.

UDÂYI or Udayibhadra 優陀夷 or 出現 lit. (born when) the sun shone forth. (1.) A disciple of S'âkyamuni, to be reborn as Buddha Samantaprabhâsa. (2.) A son of Adjâtas'atru, also called Siṃha.

UDITA 烏地多 A king in N. India, who patronized Hiuen-tsang (A. D. 640).

UDJDJAYANA. or Ujdjayini 優禪尼 or 烏闍衍那 Ancient kingdom and city (Ozene, now Onjein) in W. India.

UDJDJAYANTA 有善多 A mountain (with a monastery) in Surâchṭra.

UDJIKAN v. Hudjikan.

UDYÂNA or Udiyâna 烏耆延那 or 烏杖烏 or 烏

(孫)場 or 烏耆 (or 長) explained by 苑 lit. (a country of) parks. Ancient kingdom (Snas-tene) in N. W. India, along the S'ubhavastu. Some identify it with Urddhastâna.

UDRA RÂMA PUTRA or Udraka or Rndraka (Tib. Rangsbayed kyi bn Lhag spyod) 鬱陀羅摩子 or 鬱頭藍子 lit. Udra the son of Rama. A Brahman, for a time teacher of S'âkyamuni.

UDUMBARA 優曇鉢羅 or Nila udumbara 尼羅優曇鉢羅 explained by 靈瑞 lit. a supernatural omen. (1.) The Ficus glomerata, symbol of Buddha because "it flowers but once in 3000 years," sometimes confounded with Panasa. (2.) A lotus of fabulous size.

UIGURS 僞彝 or 僞胡 The Turkish tribe of 高車 or 高昌 Kao-chang, settled (A. D. 649) near Turfan, then (A. D. 750) divided into 2 branches (Abhulgasi and Tokus Ugurs) which (A.D. 1000) invaded Tangut but were driven westward by Chinghis Khan. He adopted their alphabet (probably of Nestorian origin), which was eventually used to translate (A.D. 1294) the whole Buddhist canon from Sanskrit and Tibetan texts.

ULAG 烏落 A Tibetan (or Uigur)

term for compulsory post (socage) service, supply of porters and beasts of burden for travelling officials and priests (in Mongolia and Tibet).

U L L A M B A N A 烏藍婆

(拏) explained by **倒懸** lit. hung up by the heels (?), or **盂蘭** or **盂蘭盆** explained by

貯食之器 lit. a utensil to pile up (offerings of) food. The

festival of all souls (**醮**) as now held in China annually during the 7th moon, when Buddhist (and Taoist) priests read masses to release the souls of those who died on land or sea from purgatory, scatter rice to feed Prêtas, consecrate domestic ancestral shrines, burn paper clothes, on the beach or in boats, for the benefit of those who were drowned (**燒衣節**), and recite Yoga Tantras (such as are collected in the

瑜伽集要頌口食儀 translated by Amoghavajra, (A. D. 746—771) accompanied by

magic fingerplay (Mudrâ) to comfort ancestral spirits of seven generations in purgatory (Nâraka), in temporary sheds in which statues of the popular Buddhist deities, groups of statuettes representing scenes from Chinese history, dwarf plants, silk festoons, chandeliers and lamps are

brought together in a sort of annual religious exhibition, enlivened by music and fire works, the principal ceremonies being performed at midnight (especially on the 15th day of the 7th moon). The expenses of the priests and the exhibition are defrayed by local associations (**孟蘭勝會**) levying contributions on every shop and household, the whole performance being supposed to exorcize the evil spirits which otherwise would work financial and sanitary ruin in the neighbourhood, besides giving every individual an opportunity of obtaining the intercessory prayers of the priests for the benefit of his own deceased ancestors or relatives. The similarity which exists between these ceremonies and the ancient (and modern) Gtorma "strewing oblations" of Tibet is so great, that it is probable that the Chinese ceremonial is the Tibetan Gtorma ritual engrafted upon Confucian ancestral worship. This agrees with the known fact that a native of Tukhâra, Dharmaraksha (A.D. 265—316), introduced in China and translated the Ullambana Sûtra **佛說盂蘭盆經** which gives to the whole ceremonial the (forged) authority of S'âkyamuni, and supports it by the alleged experiences of his principal disciples, Ananda

being said to have appeased Prêtas by food offerings presented to Buddha and Saṅgha, and Māṇḍalyāyana to have brought back his mother who had been reborn in hell as a Prêta. Although introduced in China in the 3rd century, this ceremonial was popularized only through Amoghavadjra (A.D. 732) and the popular influence of the Yogācārya School. The whole theory, with its ideas of intercessory prayers, priestly litanies and requiems, and ancestral worship, is entirely foreign to ancient and Southern Buddhism.

ULLAṂGHA 鬱 樗迦 or 鬱伽 A native of India, author of 2 philosophical works, viz. 緣生論 Nidāna s'āstra, translated (A. D. 607) by Dharmagupta, and 大乘緣生論 Mahāyāna nidāna s'āstra, translated (A. D. 746—771) by Amoghavadjra.

UMA s. a. Dnrga.

UṆĀDI 唄 (or 溫) 那地 A class of poems composed of 2500 s'lokas.

UPĀDĀNA 取 lit. grasp. Clinging to life as long as possible; the 4th of the 12 Nidānas.

UPADĒS'A 烏 (or 鄔) 波第 (or 提) 樂 or 優波提舍 or 論議 lit. s'āstras and discussions. (1.) Dogmatic treatises

(s'āstras), a section of the canon, s.a. Abhidharma piṭaka. (2.) Another name for Tantras, as text books of the Yogācārya.

UPADHYĀYA 烏波陀耶 or 有波第耶 夜 or 和闐 or 和闐 or 和尚 explained by 親教師 lit. self-taught teacher, or by 知有罪無罪 lit. one who knows sinfulness from sinlessness, or by 近誦 lit. one who reads (the canon) near (to his superior), with the note, "in India the vernacular term for Upadhyāya is 殞社 (Munshēe ?), in Kustana and Kashgar they say 鵲社 (hwah-she) and from the latter term are derived the Chinese synonymes 和闐 (hwo-she) and 和尚 (hwo-shang)." Upadhyāya was originally the designation, in India, of those who teach only a part of the Vedas, the Vedangas. Adopted by Buddhists of Central Asia, the term Upadhyāya signified the ecclesiastics of the older ritual, in distinction from both Lamas and Bon-po or Bonzes (adherents of the indigenous religion of Tibet, corresponding with the Taoists 道士 of China). In China, the term 和尚 was first used as a synonyme for 法師 i. e. Buddhist (not Taoist) ecclesiastics,

engaged in popular teaching (whether belonging to the Lotus School **蓮宗**, or to the Tien-t'ai School **天台八教**, or to the Avatamsaka School **華嚴部**), in distinction from ecclesiastics of the Vinaya School **律師** and of the Dhyāna School **禪師**. The term Upadhāya (Tib. Mkhan po) is now-a-days, and specially in Tibet, also a designation of the abbot of a monastery, but in popular parlance it signifies in China simply a Buddhist ecclesiastic (of any rank whatsoever) as distinguished from a Taoist priest or from a Confucian scholar.

UPADJITA v. Upas'anta.

UPAGARUḌA **愛波迦婁荼**
A fabulous bird. See Garuḍa.

UPAGUPTA (Tib. Oye sbas) **烏 (or 鄔) 波毬多** or **優波掘多** explained by **近護** lit. near protection. The fourth patriarch, a native of **吒利** (Pāṭaliputra?), a S'ūdra by birth, personal conqueror of Mara; laboured at Mathura; died B.C. 741 (or 335).

UPĀLI (Tib. Nye var khor. Mong. Tchikola Aktchi) **優波離** A disciple of S'ākyamuni, a S'ūdra by birth, a barber, to whom Bndha gave the title **持戒** "sup-porter of the Vinaya," one of the

3 Sthaviras of the 1st synod (B. C. 543), one of the reputed compilers of the Vinaya.

UPĀNANDA (Tib. Nye dgah vo) **烏波難陀** or **跋難陀**
(1.) An Arhat, disciple of S'ākyamuni. (2.) A Nāga king.

UPĀSAKA (Singh. Upasika. Tib. Dge snen. Ming. Ubaschi) **烏波索 (or 娑) 迦** or **烏婆塞** or **近侍** lit. close attendant, or **信事男** or **近事男** lit. male devotees. Lay-members of the Buddhist church who, without entering upon monastic life, vow to keep the principal commandments. If females, they are called Upāsikā (Singh. Upasikawa. Tib. Dge snen ma. Mang. Ubaschanza) **烏波斯 (or (or 賜) 迦** or **優波夷** explained by **近事女** or **近善女** lit. female devotees.

UPAS'ĀNTA or Upadjita **優波扇多** or **法勝** (Dharmad-jina?). A native of India, author of the Abhidharma hridaya s'āstra (q.v.), translated (A. D. 391) by Saṃghadeva, with a commentary **法勝阿毗曇心論**, translated (A.D. 563) by Narendrayas'as.

UPASĒNA **額鞞** A military title, like As'vadjit.

UPASTHÂNA (Pâli. Patthâna, Singh. Passana) 處 lit. condition, dwelling. See Smṛity upasthâna.

UPASŪNYA 月婆首那 or 高空 A prince of Udjdjayana. who came to China A. D. 538—541, and translated several works.

UPATICHYA (Pâli. Upatissa. Tib. Nergyal) 優婆塞 (or 底沙) (1.) Another name for S'āri-putra. (2.) A native of India, author of the Vimokchamarga s'āstra 解脫道論, translated (A. D. 505) by Saṃghapāla.

UPĀYA or Upāya kâns'alya 方便度 lit. salvation by (proper) means. The knowledge and use of the proper means of salvation; the 7th of the 10 Pāramitās.

UPECKCHÂ 優畢叉 or 捨 lit. renunciation. A state of absolute indifference, attained by renouncing any exercise of mental faculties.

UPOCHANA v. Pochadha.

URAGASÂRA s.a. Tchandanêva.

URAS'I 烏刺尸 Ancient province (Ouastene) of Cashmere (the modern district of Rash, W. of Muzafarabad).

URDDHASTHÂNA or Vardhasthâna 佛栗持薩儼那 Ancient kingdom (Ortospana) and city (now the Bala Hisar of Cabul).

URNA (Tib. Mdzod spu) 眉間白毛 lit. white hair between the eye brows. A circle of hair (issuing rays of light illuminating every universe) between the eye-brows of a Buddha; one of the 32 Lakṣaṇas.

URUVILVÂ (Singh. Uruwelaya) 苦行林 lit. forest of painful practices, or 木瓜林 lit. papaya forest. A place near Gayâ, where S'ākyamuni practised austere asceticism for years.

URUVILVÂ KÂSYAPA 優樓 (or 盧) 頻螺迦葉波 One of the principal disciples of S'ākyamuni, so called either because he practised asceticism in Uruvilvâ or because he had on his breast a mark resembling the papaya (v. Uruvilvâ) fruit. He is to re-appear as Buddha Samantaprabhâsa.

UTCHTCHASAYANÂ MAHÂSAYANÂ 不坐高廣大壯 lit. not to sit on a high, broad and large couch. The 9th of the S'ikchâpada.

UTKALA s.a. Uḍa.

UTKATUKÂSANA (Tib. Skyil mo krung) 結跏趺坐 lit. sitting cross-legged (on the hams), with the note "so that body and soul remain motionless." The orthodox posture of ascetics, best adapted for meditation, viz. sitting one's hams so that the

feet are not seen, or so that the soles are turned upwards.

U T P A L A 鬱 (or 優) 鉢 羅
or 盪 鉢 or Nila ntpala 尼羅
烏 (or 漚) 鉢 羅 explained
by 青蓮花 lit. blue lotns, or
黛花 lit. dark (blue) flower.
(1.) One of the 8 large cold hells
(Nāraka), where the cold causes
the skin to burst, till it seems
covered as with lotus buds. (2.)
One of the 10 hot Lokantarika
hells (Nāraka), where the flames
resemble numberless lotus flowers.

U T T A R A 盪 𡵓 羅 or 上 lit.
superior. An Arhat of Tchulya,
a disciple of Déva.

U T T A R Â C H Â D H A 盪 𡵓
羅 頰 沙 茶 The month of
S'âkyamuni's conception (14th
day of 4th moon to 15th day of
5th moon).

U T T A R A K U R U or Kurndvî-
pa (Singh. Uturakura. Siam.
Udorakaro thavib. Tib. Byang
gyi sgra mi snan. Mong. Moh
dohton) 鬱 𡵓 (or 多) 羅 拘
(or 究) 樓 (or 留) or 鬱 𡵓
羅 越 or 鬱 單 越 or 盪
𡵓 羅 句 (or 拘) 盧 (or 羅)
or 烏 苔 羅 孤 羅 尼 or
俱 盧 州 explained by 高 上
lit. higher than any (other con-

tinient), or 勝 州 lit. the supe-
rior continent. (1.) The northern
of the 4 continents around the
Mêrn, square in shape, inhabited
by square-faced people. (2.) The
dwelling of gods and saints in
Brahmanic cosmology.

U T T A R Â S A M G H Â T I 鬱
(or 郁) 多 羅 僧 伽 or 漚
(or 郁) 多 羅 僧 explained
by 衣 著 上 lit. overcoat, or
by 覆 左 肩 衣 lit. a robe
flung over the left shoulder (sc.
leaving right arm and breast
free). Part of a priest's ornate,
also called Saṃkakchika (Mong.
jeke majak) 僧 脚 崎 or 僧
祇 支 or 僧 脚 差 or 僧
瓶. See also Kachâya and Saṃ-
ghâti.

U T T A R A S' Â I L Â H 鬱 多
世 羅 部 or 北 山 部 The
so-called School of the northern
mountain.

U T T A R A S Ê N A 盪 𡵓 羅 犀 那
or 上 軍 lit. superior army. A
king of Udyâna, who obtained
some of Buddha's s'arirâs.

V.

V Â C H P A (Pâli. Wappa. Tib.
Rlangs pa) 婆 沙 波 or 婆
敷 or Das'abala kâs'yapa 十 九
迦 葉 One of the first 5 dis-
ciples of S'âkyamuni.

V A D I or Vati 伐地 Ancient kingdom and city (now Betik) on the Oxus.

V A D J R A (Tib. Rdo rje. Mong. Ortschir) 伐 (or 跋) 闍羅 or 跋折羅 or 金剛杵 lit. the diamond club. (1.) The sceptre of Indra, as god of thunder and lightning, with which he slays the enemies of Buddhism. (3.) The ritual sceptre of priests, exorcists and sorcerers, held and moved about in different directions during prayer, as the symbol of supernatural power. (4.) The emblem of Buddha's power over evil (金剛喻佛性). (5.) A Nirgrantha, who foretold Hiuentasang's return to China.

VADJRA BHAIRAVA TANTRA KROTA TAITVARÂDJA 佛說妙吉祥瑜伽大教金剛部羅縛輪觀想成就儀軌經 Title of a Yoga Tantra, translated A. D. 982—1,001.

V A D J R A B O D H I 跋日羅菩提 or 金剛智 lit. wisdom of the Vadjra. A Brahman of Malaya (A.D. 719).

VADJRA GANDHA 金剛香 A fictitious Bodhisattva.

VADJRA GARBHARATNA RÂDJA TANTRA 最上

大乘金剛大教寶王經

Title of a translation (A. D. 746—771) by Dharmadêva.

VADJRA KUMÂRA TANTRA 聖迦柅忿怒金剛童子菩薩成就儀軌經 Title of a translation (A. D. 746—771) by Amogha vadjra.

V A D J R A MAṆḌA DHÂRAṆÎ. Title of 2 translations, viz. (1.) 金剛上味陀羅尼經 by Buddhas'ânta, A. D. 386—531, and (2.) 金剛場陀羅尼經 by Dñânagapta, A. D. 487.

V A D J R A P Â Ṇ I or Vadjradhara (Tib. Lag na rdo rje, or Phyag rdor. Mong. Utschir bani) 幹資羅巴尼 or 跋闍羅波膩 or 和夷羅洄閱义 explained by 手執金剛杵 lit. the holder of the vadjra, or by 密跡金剛菩薩 lit. guhyapada bodhisattva (a noted wrestler). (1.) Indra (q v), who, in a former djâtaka, as a son of a Tchakravartti, took an oath to defend Buddhism, and was then reborn as king of the Yakchas, in which capacity he holds the vadjra ready to crush every enemy of Buddhism. (2.) Mandjus'ri, as the Dhyâni Bodhisattva (i. e. the spiritual son, or reflex existing in the world of forms), of the Dharma kâya form of existence

(see under Trikâya) of the Dhyâni Buddha Akchobhya. (3.) A popular deity, the terror of all enemies of Buddhist believers, specially worshipped in exorcisms and sorcery, by followers of the Yogâtcârya School.

VADJRA SAMÂDHI 金剛三昧 A degree of Samâdhi.

VADJRA SAMBHAVE 幹資羅三葩徵 or Vadjra dbhave 幹資魯貳葩徵 Thou who art originated in (or hast existence from) the vadjra An exclamation, addressed to Bud-dhas in prayer.

VADJRÂSANA s.a. Budhimaṇḍa.

VADJRASATTVA (Tib. Bha rdje sems dpar snang) 幹資羅薩埵 A fictitious Bodhisattva, who became the 6th Dhyâni Buddha of the Yogâtcârya School.

VADJRAS'EKHARA VIMÂNA SARVA YOGAYOGI SÛTRA 金剛峰樓閣一切瑜伽瑜祇經 Title of translation (A.D. 723—730) by Vadjra bodhi.

VADJRASÛKI S'ÂSTRA 金乘針論 Title of a translation (A. D. 973—981) by Dharmadêva.

VADJRÂTCHÂRYA 金剛上師 lit. superior master of the vadjra. Epithet of leaders of the Yogâtcârya School

V A D J R A TCHTCHHEDIKÂ PRADJÑÂPÂRAMITÂ. Title of 3 translations (of a portion of the Mahâpradjñâpâramitâ), viz. (1.)

金剛般若波羅蜜經 by Kumâradjiva, A. D. 384—417, also by Bodhirutchi, A. D. 509, and by Para mârtha, A. D. 592, (2.)

能斷金剛般若波羅蜜經 by Hiuentasang, A. D. 648, and again A. D. 603 by another, (3.)

金剛能斷般若波羅蜜經 by Dharmagupta, A. D. 589—918.

VADJRODBHAVE v. Vadjra sambhave.

VAIBHÂCHIKAS 毗婆沙論師 lit. masters of the Vibhâcha s'âstra. A School of philosophers who held that mental concepts are formed through direct contact (denied by the Sâutrântikas) between the mind and the external objects. See Sarvâstivâdâha.

VÂIDÊHÎ (Tib. Lus hphags) 實提希 or 提希 or 思惟 lit. thought. The wife of Bimbisâra, mother of Adjâtas'âtru, also called S'rîbhadrâ.

V Â I D U R Y A (Tib. Dkarpo or Sngon po) 毗頭利 or 鞞稠利夜 or 吠瑠璃耶 or (毗)瑠璃 (1.) Lapis lazuli, described as a green, incombustible, gem. (2.) A mountain near Vârâṇas'î.

V A I H Â R A (Pâli. Vibhara)
賓波羅窟 A cavern temple
 (Baibhargiri) near Râdjagriha,
 where Buddha engaged in medita-
 tion.

V A I P U L Y A **毗富羅**
 One of the 10 fabulous mountains.

V A I P U L Y A or Mahâvaipulya
 sūtras **毗佛畧** or **方等**
 or **廣方** or **無量義經**
 lit. sūtras of unlimited meaning.
 A class of sūtras, viz. amplified
 and diffuse editions (of later
 date), first introduced in China
 (A. D. 266-317) by Dharma-
 rakcha.

V A I R Â T A **般里夜多羅**
 Ancient kingdom and city (now
 Beerat) in India.

VAIROTCHANA (Tib. Rnam par
 snang mdzad) **毗盧遮** (or **折**)
那 explained by **遍照** lit. all
 illumining. (1.) The highest of
 the Trikâya (q. v.), correspond-
 ing with Dharma in the Triratna
 (q. v.), the personification of es-
 sential bodhi and absolute purity,
 who lives in the 4th Buddhak-
 chetra or Ârupa dhātu as the first
 of the 5 Dhyâni Buddhas, having
 for his Dhyâni Bodhisattva (or
 reflex in the world of form)
 Samantabhadra. (2.) A S'ra-
 maṇa of Cashmere (contemporary
 of Padma sambhava) who intro-
 duced Buddhism in Kustana and
 laboured in Tibet as one of the

great translators (Lo tsa ba tchen
 po) of the canon.

VAIROTCHANA RAS'MI PRA-
 TIMAṆḌITA **淨光莊嚴**
 (1.) A fabulous universe (v.
 Kamaladala). (2.) The fabulous
 realm of S'ubhavyuha and Djal-
 adhara gardjita.

VAIROTCHANA RAS'MI PRA-
 TIMAṆḌITA DHVADJA **光**
照莊嚴相 A Bodhisattva,
 disciple of S'âkyamuni. See also
 Vimaladattâ.

V A I S ' A K A **鞞索迦** Ancient
 kingdom in India, probably the
 region near Biswah in Oude.

V A I S ' Â K H A or Vis'âkha matri
 (Pâli. Wisâkhâ matawi. Singh.
 Wisakha) **鞞索迦** or **鼻奢**
佉 or **毗舍佉母** The wife
 of Anathapiṇḍika, so called be-
 cause born in the month Vâis'âkha
吠舍佉 (2nd month in spring,
 15th day of 2nd moon to 16th
 day of 3rd moon). She built a
 vihâra for Sâ'kyamuni, and be-
 came "mother" superiress of a
 number of Upâsikâs.

V A I S ' Â K H Y A **毗舍佉**
 A S'ramaṇa of India, author of a
 work on the (Mûlasarvâstivâda)
 vinaya.

V A I S ' Â L Î (Pâli. Vesaliya. Singh.
 Wisala. Tib. Spong byed Mung.
 Utn) **毗舍離** or **吠舍釐**
 or **維耶離** or **鞞奢隸夜**

Ancient republic (v. Litchhavis) and city (near Bassahar, N. of Patna), where the 2nd synod (B. C. 443) was held.

VAIS'ECHIKĀ (Tib. Bye brag pa) 韞思迦 or 衛世師 or 勝宗 lit. School of conquerors, explained by 勝論外道 lit. heretics who defeated the (adherents of the) s'âstras. An atomistic School (founded by Kanâda). It taught, like the Sâmkhya philosophy, a dualism of an endless number of souls and a fixed number of material principles, by the interaction of which, without a directing unity, cosmic evolution proceeds, and it occupied itself, like the orthodox Nyâya philosophy, chiefly with the theory of knowledge, but it differed from both by distinguishing 6 categories or objects of cognition, 六諦, viz. substance, quality, activity, species, distinction and correlation, and 9 substances (possessed of qualities), 九陰, viz. the 5 elements, time and space, spirit (manas) and soul (atma).

VAIS'RAMAṆA or Vais'ramaṇa or Dhanada (Singh. Wesamna. Siam. Vetsnvan. Tib. Rnam thos kyi bn. Mong. Bisman tegri) 韞舍羅婆拏 or 韞室羅憊囊 or 毗沙門 or 毗捨明 explained by 遍聞

or 普聞 or 多聞 lit. universal (or varied) hearing; or Kuvêra 俱乞羅 explained by 財神 lit. the god of riches. (1.) The god of riches (Kuvêra) of ancient Brahmanism, who was reborn as such, because he was, when a man, specially attached to Brahmanic students of the Vedas. (2.) Kuvêra, as a god of modern Brahmanism, one of the 8 Lokapâlas (regent of the North) and guardian of the mineral treasures (of Kailâsa), with 3 heads, 3 legs, 8 teeth, 1 ear-ring, green eyes and leprous body, who is moved by magic incantations to grant wealth. (3.) One of the Tchatur Mahârâdja (q. v.), guardian of the North and king of Yakchas, reborn as such because he was converted by S'âkyamuni who admitted him to the priesthood, whereupon all other disciples, affrighted, exclaimed, 伊是沙門 "Why? He a S'ramaṇa!" Hence his name Vais'ramaṇa. He is also styled "regent of the stars," and worshipped as the god of wealth, since the emperor Hiuen-tsong (A. D. 753) canonized him as such. He plays an important part in the Tantras, in sorcery and exorcism.

VAIS'RAMAṆA DIVYARÂDJA SÛTRA 佛說毗沙門天

王經 Title of a translation (A. D. 973—981) by Dharmadêva.

V A I S' Y A (Tib. Rdje hu rigs)

毗舍多 (or **羅**) or **吠奢** or **吹舍** explained by **居士** lit. burghers, or **商賈** lit. merchants. The Indian caste of traders.

V A K C H U v. Vanksu.

V A K H A N v. Invakan.

V A K U L A **薄句** (or **枸**)

羅 or **善容** (1.) An intelligent disciple of S'âkyamuni, to be reborn as Buddha Samantaprabhâsa. (2.) A demon.

VALLABHÎ **伐臘毗** Ancient kingdom and city on E. coast of Gujerat. See Lâra.

V A N A **越鞋** (1.) A s'rêchth- in of the time of S'âkyamuni. (2.) Another name for Varâṇa.

V A N K S U or Vakchu (Tib. Pak tchhu, Mong. Amudena) **縛芻** or **博叉** or **薄叉** or **婆叉** explained by **清河** lit. blue river, or **清河** lit. pure river. The Oxus, said to issue from lake Anavatapta (or Sirikol), through "the horse's mouth (of lapis lazuli)," to flow once round the lake, and then W. (or N. W.), until it falls into "the northern ocean" (Caspian).

VARAHAMULA v. Paramalagiri.

V A R A Ṇ A **伐刺拏** or Vana

跋那 Ancient province and city (Banagara) of Kapis'a, now Bann on the lower Knram.

VÂRÂṆAS'Î (Burm. Baranathe. Tib. Waranasse) **波刺那斯** or **波羅奈** (斯) or **波羅痾** (or **捺**) (斯) (or **寫**) explained by **江遠城** lit. a city surrounded by rivers. Ancient kingdom and city, the headquarters of Shivaism, now Benares.

V A R A Ṇ G A L A v. Viṅgila.

VARAPRABHA **妙光** Maitrêya, in a former djâtaka, when he was a Bodhisattva, with 800 disciples.

V A R A S Ê N A **婆羅屋那** A pass (the Paresch or Aparasvin of the Zendavesta) on the Paropamisus, now called Khawak, S. of Inderaumb.

VARAVALÎN s.a. Alni.

VARCHA VASANA (Pâli. Vassa)

跋利沙 or **婆利師** or **雨時** lit. rainy season, or **雨安居** lit. rest during rains, or **坐臘** lit. retreat during the month Nabhas, or **夏坐** lit. summer retreat. The ancient duty of spending the rainy season in devotional exercises in a monastery, in China either from the 16th day of 5th moon to the 15th day of 9th moon or during one month in each season.

V A R C H I K A (Pāli. Varcha)

婆(利)師 (or 使迦 or 婆
師波利 or 雨時生花

lit. a flower which grows in the
rainy season, or 夏生花 lit.
flower which grows in summer.
A kind of perfume, perhaps
Lignum aloes.

V A R D A S T H Â N A v. Urd-
dhasthâna.

V A R D D H A N A v. Puṇḍra-
varddhana.

V A R I K A T C H A or Varukatchêva
s.a. Barukatchêva.

V A R M A V Y Ū H A N I R D Ê S ' A 被
甲莊嚴會 Title of a trans-
lation (A. D. 618—907) by
Bodhirutchi.

V A R U C H A 跋盧沙 Ancient
town (now Palodheri or Pelley)
in Gāndhâra.

V A R U N A (Tib. Tchu lha) 婆
樓那 or 水天 lit. the dēva
of waters. The Brahmanic god
of heaven, regent of the sea, and,
as one of the 8 Lokapālas,
guardian of the West.

V A S ' A V A R T I s.a. Paranirmita
Vas'avarti.

V A S ' I B H A 婆私瑟佉 or
大仙 lit. the great richi. One
of the 7 Brahmanic richis, a
patron of Buddhist priests, now
worshipped as regent of a star.

V A S U B A N D H U 伐蘇槃度
or 婆藪槃豆 or 婆修

盤頭 or 世親 or 天親

A native of Rājagriha, descen-
dant of Vais'akha, younger bro-
ther of Asaṃgha, twin brother
of Kchuni (菟尼), a disciple of
Nāgārdjuna and, like the latter,
teacher of the Amitābha doctrine;
laboured (until 117 A.D.) in
Ayodhyā, as the 21st (or 22nd)
patriarch; author of some 36
works; now revered as a Bod-
hisattva residing in Tushita.

V A S U B H A D R A 素婆跋陀
or Giribhadra 山賢 A S'ramaṇa
of India, author of the 三法度
論 Tridharmaka s'āstra, com-
mented on by Saṃghasēna, and
translated (A.D. 391) by Saṃ-
ghadēva.

V A S U D Ê V A 槃敷天 In
Brahmanic mythology, the father
of Krishna.

V A S U D H A R A S Ū T R A 持
世經 Title of a translation (A.
D. 384—417) by Kumāradjīva,
s.a. Dharma mudrā sūtra 佛說
法印經 translated (A.D. 980
—1000) by Dānapāla.

V Â S U K I 和修吉 or 多頭
lit. many-headed. A king of
Nāgas.

V A S U M I T R A 伐 (or 婆)
蘇蜜多 (or 咀) 羅 or 和
須蜜多羅 or 婆須蜜
or 世友 lit. friend of the

world. (1.) A native of N. India, converted by Mikkaka; one of the 500 Arhats; a follower of the Sarvastivādāḥ and author of many philosophical works; sometimes counted as successor to Mikkaka and therefore 7th patriarch (in which case Buddhanandi is counted 8th, Bddhamitra 9th, and so on); died B.C. 590. (2.) Name of the president of the 3rd or 4th synod (B.C. 153).

VASUVARMA 婆蘇跋摩

An adherent of the Hinayāna, author of the Tchatr satya s'āstra.

VATAYANA RÂDJA 隙塵

The atom of dust that lodges in the tiniest crack; the 7th part of a Sas'arâdja.

VATI v. Vadi.

VATSARÂDJA v. Udâyanarâdja.

VATSAPATTANA v. Kaus'ambî.

VATSARA 歲 The solar year. See Ayana, Udagâyana, Dakchinâyana and Sûrya.

VATSA SÛTRA. Title of 2 translations, viz. **佛說犢子經**

A.D. 220—280, and **佛說乳光佛經** by Dharma rackcha A.D. 265—316.

VATSU or Vasu 跋私 An ancient richi.

VATSIPUTRÎYÂḤ or Vâsapatrîyâḥ 跋私弗多部羅

or **跋私弗底與部** or **婆蹉富羅部** or **佛婆羅部**

or **婆離子部** or **犢子部**
lit. the School of Vatsa, or **可住**

子部 lit. the School of Vâsa. A philosophical School "the Vinaya texts of which never reached China;" a sub-division of the Sarvastivādāḥ (or Sammatāḥ), founded by Vatsa, a descendant of Vatsu (or by Vâsa).

VÂYU 止息 lit. stop breathing.

Holding one's breath, as a preliminary condition of entering samâdhi (and obtaining magic power).

VÊDA (Tib. Rig byed) 伏陀 or

鞞陀 or **韋陀** or **馱** or **毗陀**

explained by **知** lit. knowledge.

(1.) The Vêda (never translated into Chinese), viewed by Chinese Buddhists as a heretical work, compiled by Brahma and subsequently by Vyâsa (q. v.), first in one book, then in 4 books (see Aynrvêda, Radjurvêda, Sâmavêda and Atharvavêda) and finally in 25 books. (2.) A Bodhisattva, general (**天將**) of the Tchatur Mahârâdjas, worshipped as a Vihârapâla.

VÊDANÂ 受 lit. sensation. The second of the 5 Skandha, perception (by the senses); the 6th Nidâna.

VÊDANÂ SMRITY UPASTHÂNA (Pâli. Wêdanânu pasâna) **念受**

苦處 lit. remember that the dwelling of sensations is misery. One of the 37 Bodhipakchika. dharma; one of the 4 Smṛity upasthāna, viz. the recognition that all forms of sensation are but so many forms of misery.

VĒMATCHITRA 毗摩質多羅 or **海水波音** A king of Asuras, residing at the bottom of the sea; father of Indra's wife.

V E Ṇ U V A N 'A (Tib. Od ma) **竹林** or **竹苑** lit. bamboo park. The Karaṇḍa vēṇuvāna (q. v.) with a vihāra (**竹林精寺** or **竹苑寺**), the favourite resort of S'ākyamuni.

VĒTĀLA SIDDHI 毗陀羅悉底 The art of obtaining siddhi (q. v.) by means of incantations and sacrifices performed over a corpse.

V Ê R A M A Ṇ Î v. Pantcha vēramanî.

VĒTĀLA 毗陀羅 or **韋陀羅** or **赤色鬼** lit. red demon, or **厭禱鬼** lit. a demon who loathes prayer. A class of demons dwelling in, and able to quicken, dead bodies.

VIBHĀCHA S'ĀSTRĀ 毘婆沙論 A philosophical work by Kātyāyana putra, translated (A. D. 383) by Saṃghabhūti.

VIBHĀCHA VINAYA 善見毗婆沙律 A work on ecclesiastical discipline by Manura, translated (A. D. 489) by Saṃghabhadra.

VIBHĀDJYA VĀDINĀḤ 分別說部 lit. a School which discusses distinctions. A sub-division of the Sarvāstivādāḥ.

VICHĀṆA 毗沙拏 or **角** lit. horn (sc. of the Khadga). Epithet of every Pratyēka Buddha, as he lives lonely (khadga) like the one-horned rhinoceros.

VIDĒHA (Tib. Lus hphags) **毗提訶** or **佛提蟠** or **弗于建** (1.) Abbreviation for Purvavidēha. (2.) Another name for Vais'ālī and the region near Māthava.

VIDHI 術 The methods employed in magic performances.

VIDJAYA 月授耶 or **最勝** lit. most victorious. An epithet of all Buddhas.

VIDJÑA S'ĀSTRAS 因明論 Works on the Nyāya (orthodox) philosophy, on logic and dialectics.

VIDJÑĀNA (Pāli. Viññana. Singh. Winyāna. Burm. Wig-nian. Tib. Rnam shes) **識** lit. knowledge. (1.) The 10th of the 12 Nidānas, viz. perfect knowledge of the various organs, objects and forms of knowledge,

in their concatenation and unity. (2.) General designation of each of the Chaḍāyatana or **六處** i.e. the 6 organs of knowledge, viz. Tchakchur, S'rotra, Ghrāṇa, Djihvā, Kāya and Manas. (3.) General designation of each of the Chaḍbāhya āyatana or **六塵** i.e. the 6 objects of knowledge, viz. Rūpa, S'abda, Gandha, Rasa (**精神** lit. subtle spiritual vitality), Poṭṭabha and Dharma. (4.) General designation of each of the Achta vidjñāna **八識** lit. the 8 forms of knowledge, viz. the above Chaḍāyatana with the addition of Klicḥṭa manas **訖利瑟吒耶末那識** or **染汙意識** lit. a knowledge of what defiles the mind, and Ālaya **阿賴耶藏識** lit. a knowledge of the written canon (Tripiṭaka).

VIDYĀ or Vidyā mantra **禁咒** lit. spells (mantras) for exorcizing, or **明咒** lit. mantras of (mystic) knowledge. Mystic formulae, said to be derived each from a separate deity (of the Yoga School) and consisting of translations or, more frequently, of transliterations from Sanskrit (now not understood in China), sometimes also of syllables which give no meaning at all.

VIDYĀ DHARA PIṬAKA or Mantra piṭaka ar Dhāraṇi piṭaka

禁咒藏 lit. collection of mantras for (purposes of) exorcism. A class of books, some of which are included in the Samyukta piṭaka, and consisting of dhāraṇis, mantras, vidyā mantras, tantras, yoga tantras, and other formularies of supposed mystic, magic and exorcistic efficacy.

VIDYĀ MĀTRA S'ĀSTRA. Title of 3 treatises by Vasubandhu (on the Lankāvatāra sūtra), viz. (1.) **大乘楞伽經唯識論** translated (A. D. 508—535) by Bodhirutchi, (2.) **大乘唯識論** translated (A. D. 557—569) by Paramārtha, and (3.) **唯識二十論** translated (A. D. 661) by Hiuen-tsang.

VIDYĀ MĀTRA SIDDHI RATNA DJĀTI S'ĀSTRA **成唯識寶生論** A commentary (on the Vidyā mātra s'āstra) by Dharmapāla, translated (A. D. 710) by Chang Wen-ming (I-tsing).

VIDYĀ MĀTRA SIDDHI TRIDASA S'ĀSTRA KĀRIKĀ **唯識三十論** A philosophical work by Vasubandhu, translated (A. D. 648) by Hiuen-tsang, with a commentary called **成唯識論** Vidyā mātra s'āstra by Dharmapāla, translated (A. D. 659) by Hiuen-tsang.

VIDYÂ NIRDÊSA S'ÂSTRA 顯
識論 Title of a translation (A.D.
577—569) by Paramârtha.

VIDYÂ PRAVARTANA
S'ÂSTRA 轉識論 Title of a
translation (A. D. 557—569) by
Paramârtha.

VIDYA S'ÂSTRAS v. Pañ-
tcha vidyâ s'âstra.

VIGATABHAYA 最清淨
The 730th Buddha of the present
kalpa.

VIGHNA 維祇難 or 障礙
A S'râmanya of India (originally
a fire worshipper), who brought
to China and translated the 曇
鉢經 lit. Dharma pada sūtra.

VIHÂRA (Siam. Pihan or Vat.
Tib. Gtsug lag. Mong. Kût or
Saūma) 毗訶羅 or 鼻訶
羅 explained by 僧坊 lit.
dwelling of the Saṃgha, or by
僧遊履處 lit. place for the
peripatetics of priests, or by 精
舍 or 精廬 lit. cottage of
purity, or by 佛寺 lit. Buddhist
temple. (1.) Any place (academy,
school or temple) used for regular
study (or practice) of Buddhism.
(2.) The temple within a monas-
tery, as the principal meeting
place. (3.) A monastery or nun-
nery, which "ought to be built
of red sandal wood (tchaṇḍana),
with 32 chambers (each 8 tāla
trees high), with garden, park,

bathing tank and tchang kra-
mana, and to be richly furnished
with stores of clothes, food, bed-
steads, mattresses, and all creature
comforts" Vihâras are now built
in town and out of town, but
solitude and mountain scenery are
the favourite surroundings. See
also Sāmghârâma.

VIHÂRAPÂLA 毗訶羅波羅
or 護寺 Title given to patrons
and tutelary deities of Buddhist
monasticism.

VIHÂRASVÂMIN (Tib. Mkhan
po) 毗訶莎弭 or 寺主
lit. superior of a vihâra. Abbot
(or abbess). See also Karmadana.

VIKÂLABHODJANÂ 不非時
食 lit. eat not at improper hours,
or 不食肉 lit. eat no flesh. The
6th rule for novices. See S'ik-
châpada.

VIKAUTUKA 毗俱胝
A fabulous Bodhisattva, possessed
of 108 different names.

VIKRAMÂDITYA 醜柯
羅摩阿伏多 or 毗訶
羅摩阿迭多 or 醜柯
explained by 超日 lit. surpass-
ing the sun. A king of S'râvastî
(1000 years after the Virvâṇa), a
lavish patron of Buddhism.

VIKRÎTAVANA 買林
lit. the bought park. A vihâra,
200 li N. W. of the capital of
Cashmere.

VIMALA (Tib. Drima med) 無垢
or 淨 lit. undefiled. (1.) The
universe of a Buddha (daughter
of Sâgara). (2.) A degree of
samâdhi.

VIMALADATTÂ 淨德
(or 得) lit. undefiled virtue (or-
gift). (1.) The wife of S'ubhavy-
ûha. (2.) A degree of samâdhi.

**VIMALA DATTÂ PARIPRIT-
CHTCHĀ** Title of 3 transla-
tions, viz. (1.) 無垢施菩薩應
辯會 A. D. 265—316, (2.) 佛
說離垢施女經 by Dhar-
marakcha (A. D. 282), and (3.)
得無垢女經 by Pradjū-
ârutchi (A. D. 541).

VIMALAGARBHA 淨藏
lit. undefiled receptacle. (1.) The
eldest son of S'ubhavyûha, reborn
as Bhechadjya râdja. (2.) A de-
gree of samâdhi.

VIMALÂGRANÊTRA
s.a. Vimalanêtra.

VIMALÂKCHAS 卑摩羅叉
or 無垢眼 lit. undefiled eye.
A S'ramaṇa of Cabul, expositor
of the Sarvâstivâda vinaya and
teacher of Kumâradjîva at Kha-
rachar; came to China (A. D.
406) and translated 2 works.

VIMALAKÎRTTI 毘摩羅詰
or 維磨詰 or 維磨羅
鷄利帝 explained by 無垢稱
lit. undefiled reputation. A native

of Vais'âlî, contemporary of S'âk-
yamuni, said to have visited
China.

**VIMALAKÎRTTI NIR-
DÊS'A SÛTRA**. Title of 6
translations, viz. (1.) 維摩詰
經, A. D. 222—280, (2.) 大方
等頂王說 by Dharmarakcha,
A. D. 265—316, (3.) 維摩詰
所說經 by Kumâradjîva, A. D.
384—417, (4.) 大乘頂王
經 by Upas'ûnya, A. D. 502—
557, (5.) 說無垢稱經
by Hinen-tsang, A. D. 650, and
(6.) 善思童子經 by
Djñânagupta, A. D. 591.

VIMALAMITRA 毗末羅蜜多
羅 or 無垢支 lit. undefiled
friend. A S'ramaṇa of Kas'mîra
(a follower of Saṃghabhadra),
who fell down dead whilst vowing
to write against the Mahâyana
School.

VIMALANÊTRA or Vimalagran-
êtra 淨眼 lit. pure eye. (1.)
Second son of S'ubhavyûha, re-
born as Bhechadjyasamudgata.
(2.) A title given to S'rîgarbha.

VIMALANIRBHÂSA 淨光 lit.
pure light. A degree of samâdhi.

VIMALAPRABHA 淨光明
lit. pure light and brightness. (1.)
A degree of samâdhi. (2.) A fab-
ulous Buddha (Tib. Dri med pahi
od).

VIMATI SAMUDGHÂTIN 除欸
意 The 6th son of Tchandra.

VIMBASÂRA or Vimbisâra
or Bimbisâra.

VIMOKCHA or Mokcha or
Vimukti or Mukti (Pâli. Vimok-
ha or Vimutti. Tib. Grol pa) 解
脫 lit. liberation (as an act), or
解脫處 lit. the âyatana
(conception of, or dwelling in)
liberty. [1.] Moral liberation
(from vice and passion), by
means of observing the 8 sections
of the Pratimokcha sūtra (con-
taining 250 ascetic and monastic
precepts). [2.] Mental liberation,
or liberty gained gradually by 8
successive intellectual operations,

八解脫 lit. Achṭa vimokcha,

viz. (a.) 觀內有色外亦

觀色解脫 lit. liberation from
(the conception that) notions

have both subjective and objective
realities corresponding to them,

(b.) 觀內無色外亦觀

色解脫 lit. liberation from

(the conception that) notions
have indeed no subjective, but

have objective, realities corres-
ponding to them, (c.) 內外諸

色解脫 lit. liberation from

(the conception of) any realities
whatsoever, whether subjective or

objective, (d.) 空無邊處解

脫 lit. liberation by the recogni-

tion (âyatana) that unreality

(âkâś'a) is unlimited (ananta),

(e.) 識無邊處解脫 lit.

liberation by the recognition

(âyatana) that knowledge (vidj-

ñâna) is unlimited (ananta), (f.)

無所有處解脫 lit.

liberation by the recognition (ây-

atana) of absolute non-existence

(akintchanya), (g.) 非想非

非想處解脫 lit. liberation

by a state of mind (âyatana) in

which there is neither conscious-

ness nor unconsciousness (nâiva-

saṃdijñanâsaṃdijña), and (b.) 滅

受想處解脫 lit. liberation

by means of a state of mind

(âyatana) in which there is final

extinction (nirvâṇa) of both sen-

sation (vêdanâ) and consciousness

(saṃdijña). [3.] Mystic liberty

(vimukti) or a dwelling of the

mind successively in 8 different

localities, corresponding with the

above 8 intellectual operations,

viz. the 1st, 2nd and 3rd Dhyâna

(q. v.) corresponding with (a.),

(b.) and (c.) above; the Tchatur-

arûpa brahmalokas (q.v.) corres-

ponding with (d.), (e.), (f.) and

(g.) above; and finally Nirvâṇa

(q. v.) corresponding with (h.)

above. The foregoing Chinese
account of Vimokcha differs from
that which Burnouf extracted
from records of Southern Bud-
dism.

VIMOKCHA MÂRGĀ.

See under Upatichya.

VIMOKCHA PRADJÑĀ RICHI

or Vimokchasena 毗目智仙
A S'ramaṇa of Udyāna, a descendant of the S'ākya family, translator (A. D. 541) of 5 or 6 works.

VINĀ (Tib. Pibang) 批那 or 空篋

The Indian or Tibetan guitar.

VINĀTAKĀ (Siam. Vinatok)

毗泥怛迦那 or 毗那怛迦 (Vinayaka) explained by 象鼻 lit. elephant's trunk. (1.) A demon (with a proboscis like an elephant's trunk), who stops wayfarers; probably confounded with Vināyaka. (2.) A mountain, the peak of which resembles that demon; the 6th of the gold mountains which encircle the Meru, 1,250 yodjanas high.

VINĀYA (Burm. Wini. Tib.

Dul bai) 毗奈那 or 毗那耶 or 鼻那夜 or 鞞尼迦 or 毗尼 explained by 律 lit. statutes, or by 離行 lit. walk in isolation, or by 滅 lit. extinction (vinās'a), or by 調伏 lit. to tame. The precepts of moral asceticism and monastic discipline. See Vinaya piṭaka.

VINĀYAKĀ 頻那夜迦

(1.) The brahmanic deity Gaṇeś'a (with the head of an elephant), son of Shiva, god of prudence, remover of obstacles. (2.) An evil spirit, often confounded with Vinātaka.

VINĀYAMĀTRIKĀ 毗尼

摩得勒伽 The Vinaya of the Sarvāstivādāḥ, translated (A. D. 445) by Saṃghavarman.

VINĀYANIDĀNA SŪTRA 戒

因緣經 Title of a translation, A. D. 378.

VINĀYAPIṬAKĀ 毗奈

(or 那) 耶藏 or 毗尼藏 explained by 律藏 lit. collection of statutes. One of the 3 divisions of the Buddhist canon (v. Tripiṭaka), consisting of works on ascetic morality and monastic discipline, supposed to have been compiled under the auspices of Upāli. This section of the Chinese canon is now subdivided into Mahāyāna vinaya 大乘律 and Hinayana vinaya 小乘律. See also under Pratimokcha and Vimokcha.

VINĀYAVIBHĀCHĀSĀSTRA

毗奈耶毗婆沙論 A commentary to the Vinayapiṭaka (in 100,000 s'lokas), sanctioned by the 4th synod (B.C. 153).

VINAYA VINIS'TCHAYA
UPÂLI PARIPRITCHTCHĀ.

Title of 2 translations, viz. 佛

說決定毗尼經 A.D. 371

—420, and 優波離會 by
Bodhirutchi, A.D. 618—907.

VIṅGILA or Vinkila or Varangala
瓶耆羅 Ancient capital of
Andhra.

VINIRBHOGA 離衰 The
kalpa of Bhichmagardjita gho-
chasvara rādja.

VINÎTA PRABHA 毗臚
多鉢臘婆 or 調伏光
lit. taming the light. A learned
priest of Dûchasana; author of
several s'âstras.

VINÎTA RUTCHI 毗尼多
流支 or 滅喜 lit. extinction
of joy. A S'ramaṇa of Udyāna,
translator (A.D. 582) of 2 works.

VIPÂSÂ 毗播奢 The river
Hyphasis (now Beas) in the Pund-
jab.

VIPAS'YI or Vipasvi or
Djinendra (Tib. Rnam par gzigs)
毘鉢尸 or 毗婆尸 or
重重見 lit. manifold views.
The first of the Sapta Buddha,
the 998th Buddha of the last
kalpa, a Kchattriya by birth, son
of Paṇḍu (槃頭), a native of
Paṇḍupati (槃頭婆提),
who lived under an As'oka tree,

converted on 3 occasions 348,000
persons, whilst life lasted 80,000
years.

VIPAS'YI BUDDHA SÛTRA
毗婆尸佛經 Title of a
translation of part of the Mahâ-
nidâna Sûtra.

VIPULA (Pâli. Veputto) 毗布
羅 A mountain near Kus'âgâ-
rapura.

VIPULA PRADJÑÂ or
Vipulamati 廣慧 lit. vast wis-
dom. An epithet of every Buddha.

VÎRADATA 無畏授
or 勤授 lit. bold giver. Name
of a s'rechṭhin, a contemporary of
S'âkyamuni.

VÎRA 力士 A strong man,
hero, demigod.

VIRASANA 毗羅刪拏
Ancient kingdom and city (now
Karsanah) between Ganges and
Yamuna.

VIRÛDHAKA (Siam. Virulahok.
Tib. Hphags skyes po. Mong.
Ulumtschi tereltu) 毗盧擇
(or 釋)迦 or 毗留勤叉
or 毗樓勤迦 or 鼻溜茶
迦 or (incorrectly) 毗流離
(Vaidurya), explained by 增長
lit. increase of growth. (1.) A name
of Iks'vaku, the cruel father of the
4 founders of Kapilavastu. (2.)
A king of Kosala (son of Prasen-
adjit), the cruel destroyer of Kapi-

lavastu. (3.) One of the Tchatur Mahârâdjas, guardian of the South, king of Kumbhaṇḍas, worshipped in China as one of the 24 Dêva Ârya (天尊). His favourite colour is blue.

VIRUPAKCHA (Siam. Virupak.

Tib. Migmibzang. Mong. Sain bussu nidüdü). 毗流波叉 or

毗留博叉 or 毗樓博

叉 or 鼻路波阿叉 or 髀

路波阿迄 explained by 惡

眼 or 醜眼 lit. wicked or vile

eye, or by 雜語 lit. mixed talk,

or by 重重色根 lit. roots

of sundry colours (rûpa). (1.)

One of the Tchatur Mahârâdjas,

guardian of the West, king of

Nâgas. His colour is red. He is

worshipped in China as one of the

24 Dêva Ârya (天尊). (2.) An-

other name for Mahês'vara or

Rudra (Shiva).

VÎRYA (Pali. Wiraya. Singh.

Wirya) 毗利耶 or 毘黎耶

or 精進 lit. zealous advance.

Energy, as the 3rd of the 7 Bod-

hyanga, the 4th of the 10 Para-

mita, the 3rd (Viryâbala) of the

5 Bala, and the 2nd (Vîryëndriya)

of the 5 Indriya.

VÎRYARDDHIPÂDA

(Singh. Wiriidhipâda) 精進

力 lit. the step of energy. Energy

the 2nd of the 4 Riddhipada, as a means of obtaining magic power.

VÎRYASÊNA 毗離耶犀那

A priest of Bhadravihâra, who

taught Hiuen-tsang (about A.D.

640).

VÎRYËNDRIYA v. Vîrya.

VIS'ÂKHÂ v. Vais'âkha.

VIS'ÊCHAMATI 增意

The 5th son of Tchandra sûrya

pradîpa.

VIS'ÊCHATCHINTA BRAHMA

PARIPRITCHTCHHÂ. Title of

3 translations, viz. (1.) 持心梵

天所問經 by Dharmarakcha,

A.D. 286, (2.) 思益梵天所

問經 by Kumâradjîva, A. D.

402, (3.) 勝思惟梵天所問

經 by Bodhirutchi, A.D. 517, and

of a commentary 勝思惟梵

天所問經論 by Vasubandhu,

translated (A.D. 531) by Bod-

hirutchi.

VIS'ICHTA TCHÂRITRA 上行

(意) A Bodhisattva who rose

out of the earth before S'âkya-

muni.

VISTÎRNAVARTÎ 大光國

The realm of S'ubhavyûha as Bud-

dha.

VIS'UDDHASÎMHA 毗戍陀

僧訶 or 淨師子 A follower

(A. D. 740) of the Mahâyâna

School.

VIS'UDDHA TCH ÂRI-

TRA 淨行 The companion of Vis'ichṭa tchâritra.

VIS'VABHÛ 毗舍淨 or 毗

攝羅 or 毗濕婆部 or 隨葉佛 explained by 重重

變現 lit. apparition of various transformations, or by 遍一

切自在 lit. all beings everywhere independent, or by 一切

有 lit. all beings. The last of the 1000 Buddhas of last kalpa. The 3rd of the Sapta Buddha, born a Kchâttriya, who converted 130,000 persons, when life lasted 10,000 years.

VIS'VAKARMAN (Singh.

Wiswakarmma) 毗濕縛羯磨

or 毗首羯磨 explained by 重重功業 lit. all sorts of handicraft. The creator (in Brahmanic cosmogony) who, transformed as an artist, went with Mândgalyâyana to Traiyastri-

s'as to take a likeness of Buddha and then carved the first statue.

VIS'VAMITRA or Kans'ika (Tib.

Kun gyi behes) 毗奢蜜多羅

An ancient richi, teacher of the infant S'âkyamuni.

VITASTI 揲手 lit. a span.

The 32,000th part of a yodjana.

VITCHAVAPURA 毗苦槃

補羅 The ancient capital of Sindh.

VIVÂDAS'AMANA S'ÂSTRA 問

諍論 A philosophical work by Nâgârdjṇna, translated (A. D. 541) by Vimokchapradjña.

VIVARA (Tib Dkhrigs pa) 頻

婆羅 One quadrillion.

VIVARTṬA KALPA (Vivatta kappa. Mong. Toktchoi galab)

成劫 lit. the kalpa of formation.

The period of 20 small kalpas, during which, after the evolution of rain clouds, floods, lotus flowers, there arise worlds, one out of each flower, and in each world successively evolve the rūpa-dhātu, kamadhātu, human beings, all other sentient beings, the tchakravâlas, mên, the 10 highest mountains, the regions of demons, the oceans, all jewels and magic trees. See Kalpa.

VIVARTṬA SIDDHA KALPA

(Pali. Vivattatthahi kappa. Mong.

Oroschichoi galab) 住劫 lit.

the stationary kalpa. A period of 20 kalpas (succeeding a Vivartṭa kalpa), when sun and moon rise out of the water, whereupon, in consequence of the food eaten by human beings, the difference of sex arises, then heroes (beginning with Sammata) arise, the 4 castes are formed, social life evolves, Tchakravarttis and finally Buddhas rule. See Kalpa.

VRIDJI (Pali. Vaddji) 弗栗特
or Samvadji 三伐恃 Ancient
kingdom, N. of the Ganges, S. E.
of Nepal.

VRIDJISTHĀNA v. Urrdha-
sthana.

VRIHASPATI (Tib. Gza phur bu)

勿哩詞娑跋底 or 木星
The planet Jupiter.

VRIHATPALAS (Singh. Wehap-
pala. Tib. Hbras bn tchhe) 惟
予頗羅 or 廣果 lit. vast
merit. The 12th Brahmaloṇa; the
3rd region of the 4th Dhyāna,
where life lasts 500 great kalpas.

VYĀKARAṆA (Tib. Lund du ston
pa) 毗耶羯刺誦 or 毗
伽羅 or 和伽羅 (1.)
Works which contain prophecies
(授記) regarding the destiny
of saints. (2.) A grammar (聲
明記論 or 記論) of Sans-
krit by Paṇini, traced back to
Indra and Brahma.

VYĀKARAṆA KĀUṆḌINYA 授
記橋陳如 lit. that Kāuṇ-
ḍinya who received the instruction
(from Buddha viz. that a Buddha
is too spiritual to leave any mate-
rial relics behind). An Arhat, to
be reborn as Samanta prabhāsa.
See under Kāuṇḍinya.

VYĀSA 毘耶娑 or 廣博
仙人 lit. the richi who expan-
ded (the Veda). One of the Sapta

Tathāgata, grandson of Brahma,
compiler of the Veda.

VYŪHA RĀDJA 莊嚴王
(1.) A Bodhisattva of the retinue
of S'ākyamuni. (2.) A degree of
samādhi.

Y.

YACHTIVANA 洩瑟知林
or 杖林 lit. the forest of the
staff, sc. where the (bamboo)
staff took root, with which a
Brahman in vain endeavored to
measure the constantly increasing
height of S'ākyamuni. A forest
near Rājagriha, on (mount)
Yachṭivanagiri (杖林山), the
abode of Djayasēna.

YADJUR VĒDA 夜殊
or 祭祀 or 祭祠論 A part
of the Vēda, a liturgy for sacri-
fices.

YADJŅA 演若 or 祠 Brahmanic
sacrifices, for which Buddhism
substituted oblations (pndjā).

YAKCHA (Singh. Yaka. Siam.
Jak. Tib. Gnod shyin) 夜叉 or
藥叉 or 閱叉 explained by
傷 lit. hurtful, or by 能敢 lit.
daring, or by 勇健 lit. valorous.
A class of demons (the retinue of
Kuvēra or Vais'ravana), who de-
vour men, and, when moving fast,
resemble shooting stars or comets.
YAKCHA KRITYA 夜叉吉蔗
A class of demons, who have the

appearance of Yakchas and the power of Krityas.

YAMA (Siam. Phaja jam. Tib. Gchinrdje. Mong. ErlikKhan) **閻摩羅** or **夜摩盧迦** (or **閻** or **剌** or **琰**) **魔** or **閻羅** explained by **時分** lit. a division of time, or by **雙王** lit. the twin rulers (Yama and Yami) or the twofold ruler (being both judge and criminal), or by **遮止** lit. restraining (evil doers).

(1.) The Aryan lord of the day, his twin-sister Yami (queen of night) who opens to mortals the path to the West. (2.) In later Brahmanic mythology, one of the 8 Lokapāla, guardian of the South and ruler of the Yama dēvaloka (q. v.), also judge of the dead. (3.) In Buddhist mythology, the regent of the Nārakas, residing South (yamas) of Djambudvīpa, outside the Tchakravālas, in a palace of copper and iron. He was originally a king of Vaisālī, who, when engaged in a bloody war, wished he were master of hell, and was accordingly reborn as Yama in hell, together with his 18 generals and his army of 80,000 men, who now serve him in hell as assistant judges, jailors and executioners. His sister (Yami) deals with female culprits. But three times (**三時** yama) in every 24 hours a demon pours into Yama's mouth

boiling copper (by way of punishment), his subordinates receiving the same dose at the same time, until their sins are expiated, when he will be reborn as Samantara rādja (**普王**).

YAMADAGNI **焰摩火大山**

One of the 7 ancient richi.

YAMA DĒVALOKA **夜摩天**

or **焰摩天** explained by **時**

lit. time, or by **善時天** lit.

the heaven of good time (where

there is no change of day and

night). The 3rd Dēvaloka, above

Traiyastriṃśas, 160,000 yodjanas

above Mēru, with a circumference

of 80,000 yodjanas. Life lasts

there 2,000 years, but 24 hours

on earth are equal to 200 years

there. See Yama.

YAMĀNTAKA (Tib. Gchin rjei

gched) **閻曼德迦** An

epithet of Shiva (s. a. Mahēśvara

or Rudra), as "destroyer of

Yama."

YAMUNĀ **閻牟那** or **琰母**

那 A tributary of the Ganges;

the Jumna.

YAS'ADA or Yas'as or Yads'aputra

(Tib. Ja shei ka) **邪舍陀** A

native of Kos'ala, disciple of An-

anda, a leader at the 2nd synod

(A. D. 443).

YAS'ASKAMA **求名** lit. seeker

of fame (yas'as). An ambitious,

bnt thoughtless, disciple of Varaprabha.

YAS'ODHARA (Singh. Yasodhara déwi. Siam. Phimpa. Burm. Yathandara. Tib. Grags dzin ma) or Yas'ovati **耶輸陀羅** or **耶輸** explained by **華色** lit. variegated, or by "the mother of Rāhula, also called Gopa." The (second name of the) legitimate wife of S'ākyamuni, who, after giving birth to Rāhula, entered monastic life and is to re-appear as Buddha Ras'mi s'ata sahasra pari purṇa dhvajā.

YAS'OGUPTA **耶舍崛多** or **稱藏** A foreign Sramāṇa, translator (A.D. 561—578), with Dñānagupta, of some 4 works.

YAVA **耶婆** or **麥** lit. (a grain of) barley. The 2,688,000th part of a yodjana.

YAVANA or Yamana dvīpapura or Yavadvīpa (Pali. Yawana or Yona) **閩摩那洲國** lit. the island kingdom of Yamana, or **野寐尼** (Yamani) or **耶婆提** (Yava dvīpa). The island of Java, described (by Fah-hien and Hiuen-tsang) as peopled by Brahmans and other heretics.

YODHAPATIPURA or Yuddharādīpapura **戰主** (or **王**)

國 lit. the State of the combatant lord (or king). Ancient kingdom and city near the Ganges,

150 li. S. W. of Vais'ali.

Y O D J A N A (Burm. Yudzana. Singh. Yosjana) **踰繕那** or **踰延那** or **由旬** A measure of distance, variously computed, as equal to a day's march [4,650 feet], or 40 or 30 or 16 li [i.e. 33½ or 10 or 5½ English miles].

Y O G A (Tib. Thig le or Rnal byor) **瑜伽** or **遊迦** explained by **觀** lit. contemplation, or by **境行果相應** lit. mutual relation of sphere, practice and results, with the note "the first of this trio refers to the heart, the 2nd to [doctrinal] principles, the 3rd to the 3 degrees of saintship," or by **手口意相應** lit. mutual relation of hand [mudrā], mouth [tantra] and mind [yoga]. The ancient practice of ecstatic meditation [as a means of obtaining spiritual or magic power], revived by the Yogācārya (q.v.) School, and vulgarly abused for purposes of exorcism, sorcery and jugglery.

YOGAS'ĀSTRA s.a. Yogācārya bhumi s'āstra.

YOGĀTCHĀRYA (Tib. Rnal pa). [1.] **瑜伽師** A Yogi (q. v.) who has mastered the theory and practice of ecstatic meditation (v. Yoga). [2.] **瑜伽部** or **遊迦部** or **大教** [lit. Mahā tantra]. The Yoga or Yoga or

Yogâchârya or Tantra or Mahâ-tantra School, which claims Samantabhadra for its founder. The teaching of this School is derived from the Yoga system (a deistic branch of the Sâṃkhya) of Patandjali [B. C. 200—150], who taught abstract meditation to be reached by means of moral consecration to Is'vara and mental concentration upon one point with a view to annihilate thought, whence would result the Achta Mahasiddhi (8 great powers of Siddhi), viz. the ability, [1.] to make one's body lighter (laghiman) or [2.] heavier (gariman), or [3.] smaller (animan) or [4.] larger (mahiman) than anything in the world, and [5.] to reach any place (prapti) or [6.] to assume any shape (prakamya), also [7.] to control all natural laws (is'atva) and [8.] to make everything depend upon oneself (vas'itva), all at pleasure of will (v. Riddhi). On this basis, but in harmony with the leading ideas of the Mahâyâna School, Asaṃgha compiled (A. D. 550) the mystic doctrines of his Yoga School, which taught that by means of mystic formularies (tantras) or litanies (dharanis) or spells (mantras), the reciting of which should be accompanied by music and certain distortions of the fingers (mudrâ), a state of mental fixity (samadhi) might be reached, characterized by there being

neither thought nor annihilation of thoughts and consisting of six-fold bodily and mental happiness (yogi), whence would result endowment with supernatural miracle-working power. This Yoga (or Tantra or Mantra) system was made known in China (A. D. 647) by Hinen-tsang's translation of the Yogâchârya bhūmi s'âstra (q. v.), on which basis Amoghavajra (A. D. 720) established the Chinese branch of the Yoga School which was popularized chiefly by the labours of Vajrabodhi (A. D. 732).

YOGÂTCHÂRYA BHŪMI S'ÂSTRA 瑜伽師地論

A work by Asaṃgha (derived from Maitreya), the textbook of the Yogâchârya School, translated (A. D. 647) by Hinen-tsang with a commentary by Djinaputra.

YOGI 瑜祇 (1.) A state of six-fold bodily and mental happiness as the result of fixity of ecstatic meditation. (2.) The devotee (s. a. Yogâchârya) who has attained to that state and has therefore magic power.

YUGA (Tib. Dus) 世 lit. an age. The 1000th part of a Kalpa.

YUGAṂDHARA. (1.) 踰健達羅 or 踰 (or 由) 乾陀 or 陁羅 explained by 持雙山 lit. a mountain resting on a pair (yuga) sc. on Mēru and Tehakravâla, with the note, "its peak

is perforated in two places." The
 1st of the 7 concentric mountains
 which surround the Mêru (q.v.),
 40,000 yodjanas high. (2.) 加
 持 lit. adding and holding,

Name of a magic formula (tantra)
 of the Yoga School.

YÛKA 虱 lit. a louse. The 7th
 part of a Yava.

END OF PART I.



PART II.



A PALI VOCABULARY.

[Note.—Those Pāli terms which coincide with their equivalents in Sanskrit are here, as in the whole work, omitted.]

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Abhassaras	1	Assakanna.....	21
Abhidhana	1	Assnlakunu	81
Abhinna	3	Atappa	22
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Adjatasattu	4	Attangga magga	97
Adjita	5	Bala phutudjdjana	28
Adjita kēsa kambali	5	Bhaddha	29
Aggivessayana	6,50	Bhaddha kappa	29
Akanistaka	6	Bhaddaji	30
Amitodana,	11	Bhagava	30
Anatattha	12	Bhanta	29
Anepida	12	Bhikkhu	31
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Sakadâgâmi	134
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PART III:

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[Note.—Those Singhalese terms which coincide with their equivalents in Pāli or Sanskrit are here, as in the whole work, omitted.]

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PART VIII.



A JAPANESE VOCABULARY.

[Note.—The figures in the subjoined Vocabulary designate respectively the page, column, and paragraph to be found above. For instance, "Abadana, 23, a, 3" signifies that the Sanskrit and Chinese equivalents, for the Japanese term Abadana will be found explained above, on page 23, in the first column, in the 3rd paragraph, under the heading Avadana.]

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